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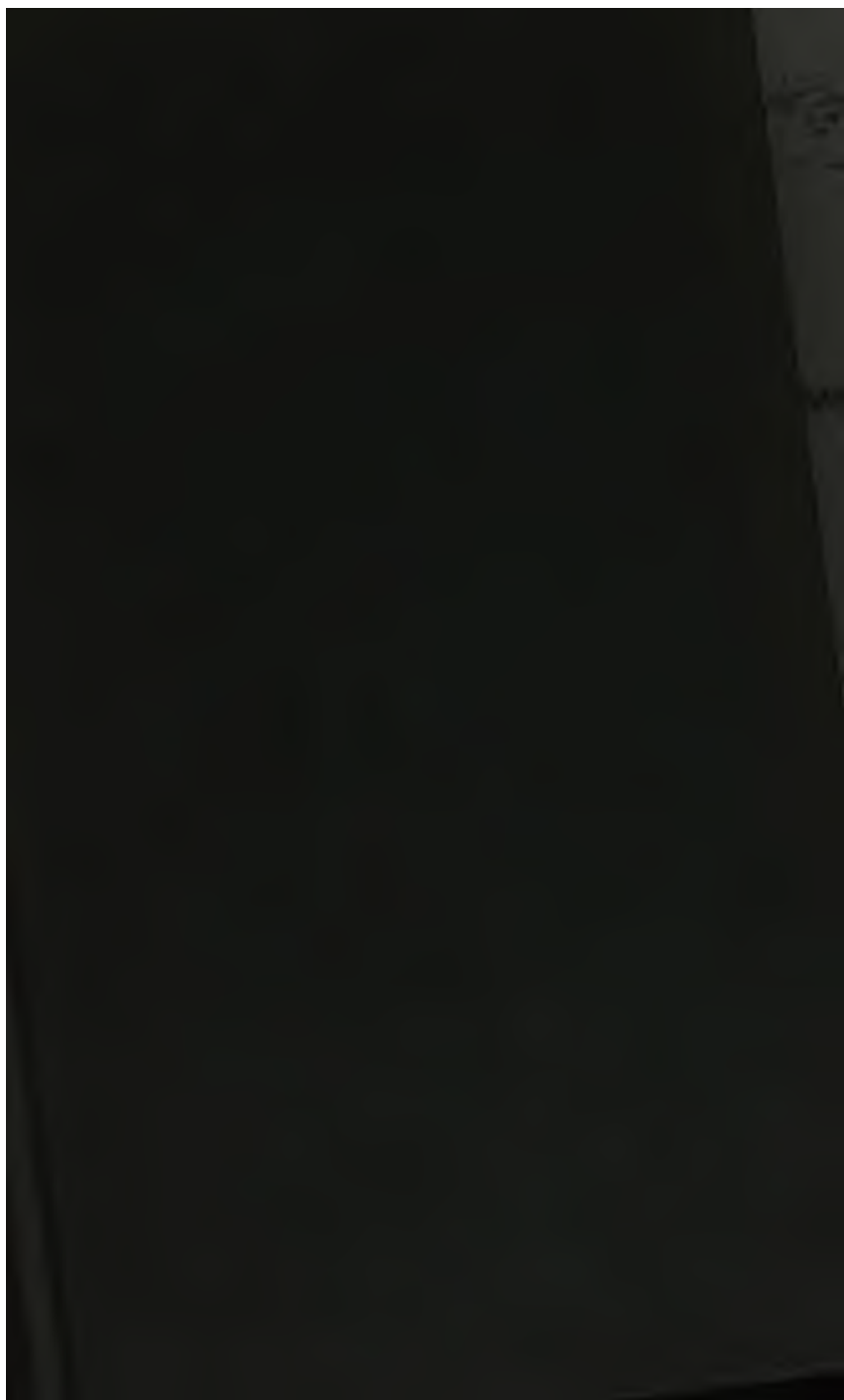
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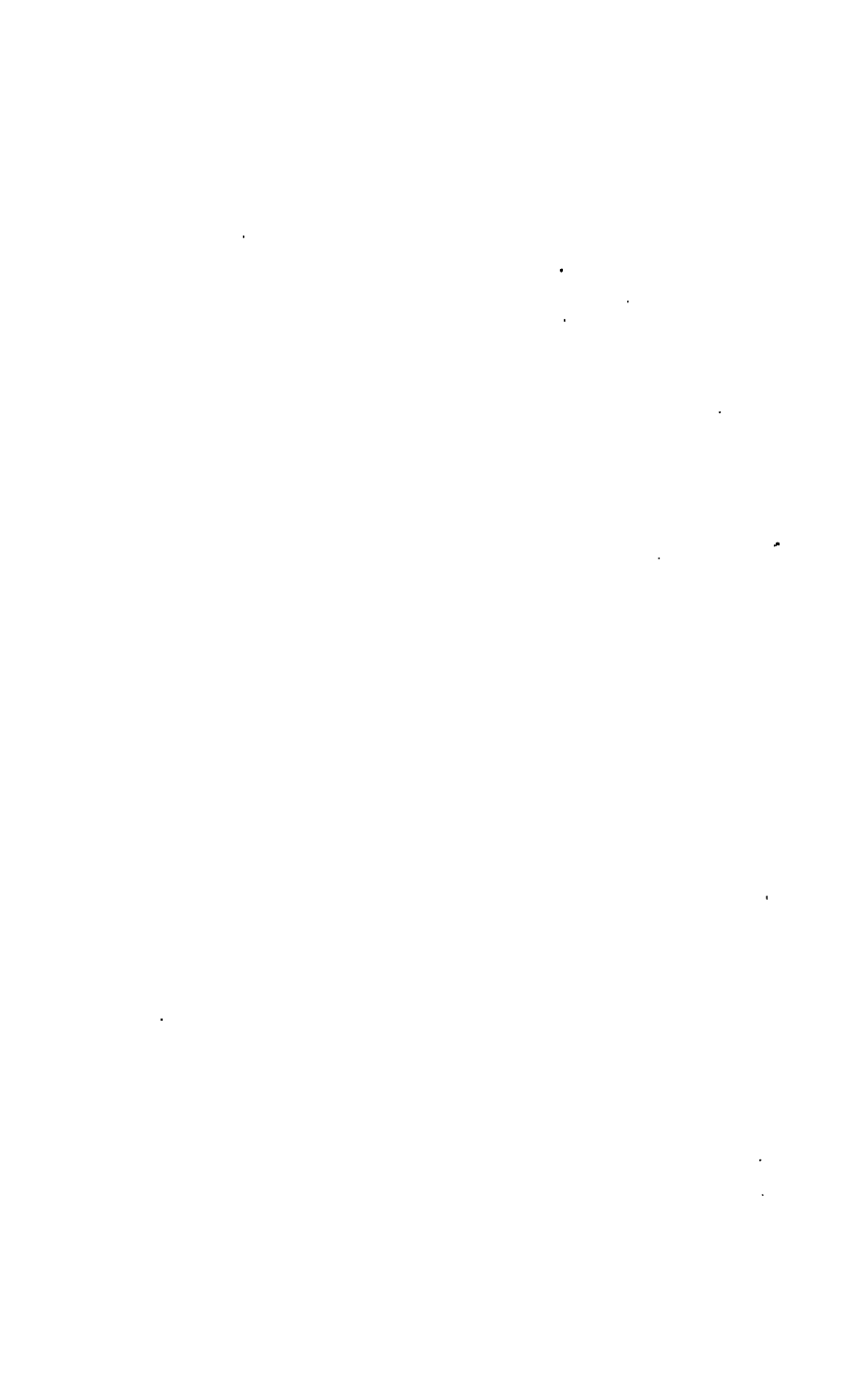
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# **Analecta Anglo-Saxonica.**

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**SELECTIONS,  
IN PROSE AND VERSE,  
FROM THE  
ANGLO-SAXON LITERATURE:**

**WITH  
AN INTRODUCTORY ETHNOLOGICAL ESSAY,  
AND  
NOTES, CRITICAL AND EXPLANATORY.**

**BY  
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"A GRAMMAR OF THE ANGLO-SAXON LANGUAGE," ETC**

**VOL. II.**

**NEW YORK:  
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1856.**



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## PREFACE.

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"It may truly be asserted," says Mr. Wright, "that the literature of no other country can boast of the preservation of such a long and uninterrupted series of memorials as that of England. Even through the early ages of Saxon rule, though at times the chain is slender, yet it is not broken. We want neither the heroic song in which the *scóp* or poet told the venerable traditions of the fore-world to the chieftains assembled on the 'mead-bench,' nor the equally noble poems in which his successor sang the truths as well as the legends of Christianity. We have history and biography as they came from the pen of the Saxon writers, science, such as was then known, set down by those who professed it, and these written sometimes in the language of their fathers; whilst at other times they are clothed in that tongue which the missionaries had introduced, and in which the learning of Bede and Alcuin was revered, when the Saxon language was no longer understood. We have the doctrine of the church, both as it was discussed among its profoundest teachers, and as it was presented in simpler form to the ears of the multitude. Lastly, amongst the numerous manuscripts which the hand of time has spared to us, the lighter literature of our Saxon forefathers presents itself continually under many varying forms."<sup>1</sup>

It is from the productions of the "*scóp*" and his "successor" that this volume has been made up.

In the punctuation of the text we have been guided in every instance by what we conceived to be the true meaning. We are aware that in our division of many passages we have differed from high authorities, but it is a liberty which every editor of a language, no longer spoken, possesses to the fullest extent. Of his success in arriving at the sense of any author, it belongs to others to judge.

Rhythmical translations have been ventured upon in some cases; but being made line for line, they are necessarily restricted in expres-

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<sup>1</sup> *Biographia Britannica Literaria—Anglo-Saxon Period*—pp. 1, 2. London, 1842.

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# ANALECTA ANGLO-SAXONICA.

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## PART III.

### SELECTIONS IN VERSE.

#### I. FROM CAEDMON'S PARAPHRASE OF SACRED HISTORY.

##### THE PRAISE OF THE DEITY.

Us is riht micel  
Thaet we rodera Weard,  
Wereda Wuldor-Cyning,  
Wordum hérigūn,  
Móðum lufion.  
He is maegna spéd,  
Heáfod ealra  
Heáh-gesceafta,  
Freá aelmihtig.

- 10 Næs him fruma aefre  
Or geworden,  
Ne nú ende cymth  
Ecean Drihtnes ;  
Ac he biþ á ric  
Ofer heofen-stólas ;  
Heágum þrymmum,  
Sóthfaest and swith-feórm,  
Swegl-bosmas heold,  
Thá wæron gesette  
20 Wide and síde,  
Thurh geweald Godes,

Wuldres bearnum,  
Gásta weardum.

**THE REVOLT AND CONDEMNATION OF THE ANGELS.**

- Haefdon gleám and dreám  
 Heora órdfruman  
 Engla threatas,  
 Beorhte blisse ;  
 Wæs heora bláed micel ;  
 Thegnas thrymfaeste !  
 30 Theóden héredon ;  
 Sáegdon lustum lóf  
 Heora Líf-Freán ;  
 Démdon ; Drihtnes  
 Dugethum, wæron  
 Swithe gesaelige ;  
 Synna ne cuthon,  
 Firena fremman ;  
 Ac hie on frithe lifdon,  
 Ece mid heora Aldor ;  
 40 Elles ne ongunnon  
 Ráeran on roderum,  
 Nymthe riht and sóth,  
 Aer-thón engla weard,  
 For oferhygde,  
 Dáel on gedwilde,  
 Noldon dreogan leng  
 Heora-selfra raed ;  
 Ac hie of sib-lufan  
 Godes ahwurfon ;  
 50 Haefdon gylp micel,  
 Thaet hie with Drihtne  
 Dáelan meahton  
 Wuldor-faesten-wic,

- Werodes þr̥rym,  
 Sid and swegl-torht.  
 Him þ̥h̥ær sár gelamp,  
 Aefst and oferhygd,  
 And þ̥haes engles mód,  
 The þ̥hone unraed ongan  
 60 Aerest fremman,  
 Wefan and wecccean,  
 Th̥á he word cwaeth,  
 Nithes ofþ̥h̥yrsted,  
 Th̥aet he on north-dæle,  
 Hám and heáh-setl,  
 Heofena rices  
 Agan wolde.  
 Th̥á wearth fyrre God,  
 And th̥ám werode wrath,  
 70 Th̥e he ær wurthode  
 Wl̥ite and wuldre ;  
 Sceóp th̥ám werlogan  
 Wraeclicne hám  
 Weorce tó leáne,  
 Helle heáfas,  
 Hearde níthas.  
 Heht th̥aet wite-hús  
 Wraecna bídan,  
 Deóp, dreáma leás !  
 80 Drihten úre,  
 Gásta wearda.  
 Th̥á he hit geáro wiste,  
 Sin-nihte beseald,  
 Susle ge-innod,  
 Geond-folen fyre,  
 And faer-cýle,  
 Réce and reáde lége,  
 Heht th̥á, geond th̥aet raedleáse hóf,



Weaxan wite-brogan.

- 90 Haefdon hie wróht-getéme  
 Grimme with God gesomnod ;  
 Him, ðhaes, grim leán becóm ;  
 Cwædon ðhaet heó rice,  
 Réthe móde,  
 Agan woldon,  
 And swá eáthe meahton.  
 Him seó wén geleáh,  
 Siththan Wealdend his,  
 Heofena Heáh-Cyning,
- 100 Handa aráerde  
 Hehste with ðhám herge ;  
 Ne mihton hyge-leáse,  
 Máene with Metode,  
 Maegen brýttigan ;  
 Ac him se Máera  
 Mód ge-twaefde ;  
 Baelc forbigde,  
 Þhá he gebolgen wearth ;  
 Beslöh syn-sceáthan
- 110 Sigore and gewealde,  
 Dóme and duguthe,  
 And dreáme benam,  
 His feónd frithe,  
 And gefeán ealle,  
 Torhte tíre ;  
 And his torn gewraéc  
 On gesacum swithe,  
 Selfes mihtum,  
 Strengum stype ;
- 120 Haefde styrne mód,  
 Gegremed grymme ;  
 Gráp on wrathe,  
 Fáum folmum,

- And him on faethm gebræc!  
 Yrre on móde,  
 Aethele bescýrede  
 His wither-brecan,  
 Wuldor-gestealdum;  
 Sceóp thá and scýrede,  
 130 Scyppend úre,  
 Oferhydig cyn  
 Engla of heofnum;  
 Wærleás werod  
 Waldend sende,  
 Láthwendne here  
 On langne sith,  
 Geomre gástas.  
 Wæs him gylp forod,  
 Beót forborsten,  
 140 And forbíged thrym,  
 Wlíte gewemmed.  
 Heó on wrace  
 Syththan seómodon,  
 Swearte sithe;  
 Ne thorfton hlúde hlihhan;  
 Ac heó hell-tregum  
 Werige wunodon,  
 And weán cuthon,  
 Sár and sorge;  
 150 Susl throwedon,  
 Thystrum bethéahste,  
 Thearl aesterleán,  
 Thaes-the heó ongunnon  
 With Gode winnan.  
 Thá wæs sóth swá aer,  
 Sibb on heofnum,  
 Faegre freotho-theawas;  
 Freá eallum leóf,

- Theóden his thegnum ;  
 160 Thrymmas weoxon,  
 Dugutha mid Drihtne,  
 Dreám-haebbendra.  
 Wæron thá gesóme,  
 Thá-the swegl búath,  
 Wuldres ethel ;  
 Wroht wæs asprungen,  
 Oht mid englum,  
 And orleg nith,  
 Siththan here-wosan  
 170 Heofon ofgeáfon,  
 Leohte belorene.  
 Him on láste setl,  
 Wuldor-spédum wélig,  
 Wide stód,  
 Gifum growende,  
 On Godes rice,  
 Beorht and geblædfaest,  
 Búendra leás,  
 Siththan wraec-stowe,  
 180 Werige gástas,  
 Under hearm-locan,  
 Heane gefóron.

## THE CREATION OF THE HEAVENS AND EARTH.

- Thá theáhtode  
 Theóden úre  
 Mōd-gethonce,  
 Hú he thá mæran gesceafte,  
 Ethel-statholas,  
 Eft gesette  
 Swegel-torhtan seld,  
 190 Selran werode ;

- Thá hie gylp-sceáthan  
 Ofgifen hæfdon,  
 Heáh on heofenum.  
 Forthám hálíg God,  
 Under roderes fenge,  
 Ricum mihtum,  
 Wolde thaet him eorthe,  
 And up-roder,  
 And síd waeter,  
 200 Geseted wurde  
 Woruld-gesceafte,  
 On wrathra gylð,  
 Thára the forhealdene  
 Of hieó sende.  
     Ne wæs hér thá-gyt,  
 Nymthe heolster-sceádo,  
 Wiht geworden;  
 Ac thes wíða grund  
 Stóð deóp and dim,  
 210 Drihtne fremed,  
 Idel and unnýt;  
 On thone eágum wlat  
 Stith-ferhth Cyning,  
 And thá stowe beheold  
 Dreáma leáse;  
 Geseáh deorc gesweorc  
 Semian sin-nihte,  
 Sweart under roderum,  
 Wonn and wéste,  
 220 Oth-thaet theós woruld-gesceaft  
 Thurh word gewearth  
 Wuldor-Cyninges.  
     Hér áerest gesceóp  
 Éce Drihten,  
 Helm eall-wihta,

- Heofon and eorþan,  
 Rodor aræerde,  
 And þis rúme land  
 Gestathelode,  
 230 Strangum mihtum,  
 Freá aelmihtig.  
 Folde wæs þhá-gyt  
 Graes-ungréne ;  
 Garsecg þheáhte,  
 Sweart syn-nihte,  
 Síde and wide,  
 Wonne waegas.  
 Þhá wæs wuldor-torht  
 Heofon-Weardes gást  
 240 Ofer holm boren,  
 Miclum spédum.  
 Metod engla heht,  
 Lifes Brýtta,  
 Leoht forthcuman  
 Ofer rúmne grund.  
 Rathe wæs gefylled  
 Heáh-Cyninges háes ;  
 Him wæs hálíg leoht  
 Ofer wéstene,  
 250 Swá se Wyrhta bebeád.  
 Þhá gesundrode  
 Sigora Waldend,  
 Ofer lago-flóde,  
 Leoht with þheostrum,  
 Sceáde with scíman ;  
 Sceóp þhá bám naman  
 Lifes Brýtta.  
 Leoht wæs áærest,  
 Þthurh Drihtnes word,  
 260 Daeg genemned ;

Wlīte-beorht gesceaft !

Wel līcode

Frēan aet frymthe

Forth-baero tid.

Daeg aēresta geseāh

Deorce sceāde,

Swearte swithrian

Geond sīdne grund.

Thá seó tid gewát

270 Ofer tiber sceacan

Middan-geardes.

Metod aefter sceáf,

Scírum scíman,

Scippend úre,

Aefen aērest.

Him arn on láste,

Thrang, thystre genip,

Thám-the se Theóden-self

Sceóp Nihte naman.

280 Nergend úre

Hie gesundrode ;

Siththan aefre,

Drugon and dydon

Drihtnes willan,

Ece ofer eorþan.

Thá cóm other daeg,

Leoht aefter theostrum ;

Heht thá Lifes Weard,

On mére-flóde,

290 Middum weorþan

Hýhtlic heofon-timber ;

Holmas dælde

Waldend úre,

And geworhte thá

Roderes faesten ;

- Thaet se ríca ahóf  
 Up fram eorthan,  
 Thurh his ágen word,  
 Freá aelmihtig.  
 300 Folde waés adaéled,  
 Under heáh-rodore,  
 Hálgum mihtum,  
 Waeter of waetrum,  
 Thám the wuniath gyt  
 Under faestenne  
 Folca hrófes.  
 Thá cóm ofer foldan,  
 Fus sithian,  
 Maera mergen thridda.  
 310 Naeron métode thá-gyt  
 Wide land, ne wégas nýtte,  
 Ac stod bewrigen faeste  
 Folde mid flóde.  
 Freá engla heht  
 Thurh his word wesán  
 Waeter gemaéne,  
 Thá nú under roderum  
 Heora ryne healdath,  
 Stowe gestefnde.  
 320 Thá stód hrathe  
 Holm under heofonum,  
 Swá se Hálga bebeád,  
 Sid, aetsomne;  
 Thá gesundrod waés  
 Lago with lande.  
 Geseáh thá Lifes Weard  
 Drige stowa,  
 Dugotha Hyrde,  
 Wide aet-cówde;  
 330 Thá se Wuldor-Cyning

Eorþan nemde ;  
 Gesette ythum heora  
 Onrihtne ryne,  
 Rûmum flóde,  
 And gefeterode . . . . .  
 \*   \*   \*  
       \*   \*   \*

## THE FORMATION OF EVE, AND MAN'S FIRST ESTATE.

- Ne þhúhte þhá gerysne  
 Rodora Wearde,  
 Þhaet Adam leng  
 Ana wære
- 340 Neorxna-wonges,  
 Niwre gesceafte,  
 Hyrde and healdend ;  
 Forþón him Heáh-Cyning,  
 Freá aelmihtig,  
 Fultum tíode,  
 Wif aweáhte,  
 And þhá wrathe sealde,  
 Lifes Leoht-Fruma,  
 Leófum rince.
- 350 He thaet andweorc  
 Of Adámes  
 Líce aleothode,  
 And him listum ateáh  
 Rib of sídan.  
 He wæs reste-faest,  
 And softe swæf,  
 Sár ne wiste,  
 Earfotha dáel,  
 Ne þháer áenig cóm
- 360 Blód of benne ;



Ac him Brego engla  
 Of líce ateah  
 Liothende bān,—  
 Wer unwúndod,—  
 Of thām worhte God  
 Freólice faemnan;  
 Feorh in-gedyde,  
 Ece saule;  
 Heó wæron englum gelice;  
 370 Thá wæs Adames brýd  
 Gáste gegeárwod.  
 Hie on geogothē bú,  
 Wlíte-beorhte, wæron  
 On woruld cennede  
 Meotodes mihtum.  
 Mán ne cuthon  
 Dón, ne dreogan;  
 Ac him Drihtnes wæs  
 Bám, on breostum,  
 380 Byrnende lufu.

## ADAM AND EVE BLESSED BY THE CREATOR.

Thá gebletsode  
 Blithe-heort Cyning,  
 Metod al-wihtā,  
 Monna cynnes  
 Thá forman twá,  
 Faeder and moder,  
 Wif and waepned.  
 He thá word cwæth:  
 "Témath nú and wexath,  
 390 Tudre fyllath  
 Eorthan ael-gréne,  
 Incre cynne,

- Sunum and dohtrum.  
 Inc sceal sealt waeter  
 Wunian on gewealde,  
 And eall worulde gesceaft.  
 Brucath blæd-daga,  
 And brim-hlaeste,  
 And heofon-fugla.  
 400 Inc is hálig feoh,  
 And wilde deór  
 On geweald gesealde;  
 And lifigende,  
 Thá-the land tredath,  
 Feorh-eáceno cynn,  
 Thá-the flód wecceth,  
 Geond hron-ráde,  
 Inc hýrath ealle."

## THE TERRESTRIAL PARADISE.

- Thá sceawode  
 410 Scyppend úre  
 His weorca wlite,  
 And his waestma bláed,  
 Niwra gesceafta.  
 Neorxna-wong stód  
 Gód and gástlic,  
 Gifena gefylled,  
 Fremum forthweardum.  
 Faegere leóhte  
 Thæt lithe land  
 420 Lago yrnende,  
 Wylle-burne.  
 Nalles wolcnu thá-gyt,  
 Ofer rúmne grund,  
 Regnas bácron,

Weaxan wite-brogan.

- 90 Haefdon hie wróht-getéme  
 Grimme with God gesomnod ;  
 Him, thaes, grim leán becóm ;  
 Cwædon thaet heó rice,  
 Réthe móde,  
 Agan woldon,  
 And swá eáthe meahton.  
 Him seó wén geleáh,  
 Siththan Wealdend his,  
 Heofena Heáh-Cyning,
- 100 Handa araerde  
 Hehste with tham herge ;  
 Ne mihton hyge-leáse,  
 Máene with Metode,  
 Maegen brýttigan ;  
 Ac him se Máera  
 Mód ge-twaefde ;  
 Baelc forbigde,  
 Tha he gebolgen wearth ;  
 Beslöh syn-sceáthan
- 110 Sigore and gewealde,  
 Dóme and duguthe,  
 And dreáme benam,  
 His feond frithe,  
 And gefeán ealle,  
 Torhte tíre ;  
 And his torn gewraéc  
 On gesacum swithe,  
 Selfes mihtum,  
 Strengum stype ;
- 120 Haefde styrene mód,  
 Gegremed grymme ;  
 Gráp on wrathe,  
 Fáum folmum,

- And him on faethm gebræc!  
 Yrre on móde,  
 Aethele bescýrede  
 His wither-brecan,  
 Wuldor-gestealdum;  
 Sceóp thá and scýrede,  
 130 Scyppend úre,  
 Oferhydig cyn  
 Engla of heofnum;  
 Wærleás werod  
 Waldend sende,  
 Láthwendne here  
 On langne sith,  
 Geomre gástas.  
 Wæs him gylp forod,  
 Beót forborsten,  
 140 And forbíged thrym,  
 Wlíte gewemmed.  
 Heó on wrace  
 Syththan seómodon,  
 Swearte sithe;  
 Ne thorfton hlúde hlihhan;  
 Ac heó hell-tregum  
 Werige wunodon,  
 And weán cuthon,  
 Sár and sorge;  
 150 Susl throwedon,  
 Thystrum betheáhte,  
 Thearl aesterleán,  
 Thaes-the heó ongunnon  
 With Gode winnan.  
 Thá wæs sóth swá áer,  
 Sibb on heofnum,  
 Faegre freotho-theawas;  
 Freá eallum leóf,

THE SUBJECT OF THE REVOLT AND CONDEMNATION OF SATAN  
AND HIS FOLLOWERS RESUMED,—WITH ITS BEARING UPON  
THE TEMPTATION AND FALL OF MAN.

Haefde se Ealwalda

- 490 Engel-cynna,  
 Th̃urh hand-maegen,  
 H̃alig Drihten,  
 Tyne getrymede,  
 Th̃aem he getrúwode wel,  
 Th̃aet h̃ie his giongorscipe  
 Fyligan woldon,  
 Wyrcean his willan;  
 Forthón he him gewit forgeáf,  
 And mid his handum gesceóp,
- 500 H̃alig Drihten.  
 Gesette haefde he h̃ie swá gesaeliglice;  
 Aenne haefde he swá swithne geworhtne,  
 Swá mihtigne on his mód-gethóhte,  
 He let hine swá micles wealdan,  
 Hehstne tó him on heofona rice.  
 Haefde he hine swá hwitne geworhtne,  
 Swá wynlic wæs his waestm on heofonum,  
 Th̃aet him cóm fram Weróda Drihtne,  
 Gelíc wæs he th̃ám leohtum steorrum.
- 510 Lóf sceolde he Drihtnes wyrcean,  
 Dýran sceolde he his dreámas on heofonum,  
 And sceolde his Drihtne th̃ancian  
 Th̃aes leánes the he him on th̃ám leohte gesceó-  
 rede.  
 Th̃óme lete he his hine lange wealdan;  
 Ac he awende hit him tó wyrsan th̃inge;  
 Ongan him winn up-ahebban,  
 With th̃one hehstan heofnes Wealdend,  
 The siteth on th̃ám hálgan stóle.

- Deóre wæs he Drihtne úrum ;  
 520 Ne mihte him bedyrned wyrthan,  
 Thaet his engel ongan  
 Ofermód wesan ;  
 Ahóf hine with his Hearran ;  
 Sóhte héte-spraece,  
 Gylp-word ongean ;  
 Nolde Gode ðeowian ;  
 Cwaeth thaet his líc wære  
 Leoht and scéne,  
 Hwít and hiów-beorht ;  
 530 Ne meahte he aet his hige findan,  
 Thaet he Gode wolde,  
 Geongerdóme,  
 Theódne, ðeowian ;  
 Thúhte him-sylfum,  
 Thaet he maegen and craeft  
 Máran haefde,  
 Thonne se hálga God  
 Habban mihte  
 Folc-gestaelna.  
 540 Feala worda gespæc  
 Se engel ofermódes ;  
 Thóhte, ðurh his ánes craeft,  
 Hú he him strenglicran  
 Stól geworhte,  
 Heáhran on heofonum ;  
 Cwaeth thaet hine his hige speóne,  
 Thaet he west and north  
 Wyrcean ongunne  
 Trymede getimbro ;  
 550 Cwaeth him tweó-thúhte,  
 Thaet he Gode wolde  
 Geongra weorþan.  
 ‘Hwaet sceal ic winnan ?’ cwaeth he :

- 'Nis me wihte ðearf  
 Hearran tó habbanne;  
 Ic maeg mid handum swá fela  
 Wundra gewyrcean;  
 Ic haebbe geweald micel  
 Tó gyrwanne  
 560 Godlicran stól,  
 Heáhran on heofne.  
 Hwý sceal ic aefter his hyldo ðeowian,  
 Bugar him swilces geongordómes?  
 Ic maeg wesan god swá he.  
 Bigstandath me, strange geneátas,  
 Thá ne willath me aet ðám strithe geswican.  
 Haelethas heardmóde,  
 Hie habbath me tó hearran gecorene,  
 Rófe rincas!  
 570 Mid swilcum maeg man raed gethencean,  
 Fón mid swilcum folc-gesteallan;  
 Frýnd synd hie míne georne,  
 Holde on hyra hyge-sceaftum;  
 Ic maeg hyra hearra wesan,  
 Raedan on ðis rice.  
 Swá me ðaet riht ne ðinceth,  
 Thæt ic oleccan  
 Awihte ðurfe  
 Gode aefter góde áenegum;  
 580 Ne wille ic leng his geongra wurthan!  
 Thá hit se Allwalda  
 Eall gehýrde,  
 Thæt his engel ongan  
 Ofermód micel  
 Ahebban with his Hearran,  
 And spræc heáligu word  
 Dollice with Drihten sinne;  
 Sceolde he thá dáede ongyldan,

- Worc thaes gewinnes gedáelan,  
 590 And sceolde his wíte habban,  
 Ealra morthra maest.  
 Swá déth monna gehwílç,  
 The with his Waldend  
 Winnan ongynneth,  
 Mid máne with ðhone máeran Drihten.  
 Thá wearth se Mihtiga gebolgen,  
 Hehsta heofones Waldend,  
 Wearp hine of ðám heán stóle.  
 Héte hæfde he aet his Hearran gewunnen,  
 600 Hylde hæfde his forlorene,  
 Gram wearth him se Góda on his móde;  
 Forðhón he sceolde grund gesecan  
 Heardes helle-wítes,  
 Thaes-ðe he wann with heofnes Waldend;  
 Acwæth hine ðá fram his hyldo,  
 And hine on helle wearp,  
 On ðá deópan dáelas,  
 Thær he tó deofle wearth.  
 Se feónd mid his geferum eallum  
 610 Feollon ðá ufon of heofnum,  
 Thurh longe swá ðreó niht and dagas,  
 Thá englas of heofnum on helle  
 And heó ealle forsceóp Drihten tó deoflum.  
 Forðhón-ðe heó his dáede and word  
 Noldon weorthian,  
 Forðhón heó on wyrse leoht,  
 Under eorthan neothan,  
 Aelmihtig God  
 Sette sigeleáse  
 620 On ðá sweartan helle,  
 Thær hæbbath heó on-æfen,  
 Ungemét-lange,  
 Ealra feónda gehwílç,



- Fýr-edneowe;  
 Thónne cymth on uhtan  
 Eásterne wind,  
 Forst fyrnum cald,  
 Symble fýr oththe gár;  
 Sum heard geswinc  
 630 Habban sceoldon;  
 Worhte man hit him tó wíte;  
 Hyra woruld wæs gehwyrfed;  
 For mán-sithe,  
 Fylde helle  
 Mid thám andsacum.  
     Heoldon englas forth  
     Heofon-rices heáhthe,  
     The áer Godes hyldo gelaéston.  
     Lágon thá othre fýnd on thám fýre,  
 640 The áer swá feala haefdon  
     Gewinnes with heora Waldend;  
     Wíte thóliath,  
     Hatne heatho-welm,  
     Helle tó-middes,  
     Brand and bráde lígas,  
     Swilce-eác thá biteran récas,  
     Throsm and thystro;  
     Forthón hie thegnscipe  
     Godes forgýmdon;  
 650 Hie hyra gál beswác,  
     Engles oferhygd;  
     Noldon Alwealdan  
     Word weorthian;  
     Haefdon wíte micel;  
     Wáeron thá befeallene  
     Fýre tó botme,  
     On thá hatan helle,  
     Thurh hygeleáste,

- And *ṭh*urh ofer*mét*to ;  
 660 Sôhton other land,  
*Ṭ*haet wæs leohtes leás,  
 And wæs liges full,  
 Fýres faer micel.  
 Fýnd ongeaton,  
*Ṭ*haet hie haefdon gewrixled  
 Wita unrim,  
*Ṭ*hurh heora miclan mód,  
 And *ṭ*hurh miht Godes,  
 And *ṭ*hurh ofer*mét*to  
 670 Ealra swithost.

## SATAN ADDRESSES HIS COMRADES.

- Ṭ*há spráec se ofer*mó*ða cyning,  
*Ṭ*he ær wæs engla scýnost,  
 Whitost on heofne,  
 And his Hearran leóf,  
 Drihtne dýre,  
 Oth hie tó dole wurdon,  
*Ṭ*haet him for gálscipe  
 God-sylf wearth,  
 Mihtig, on móde fýrre ;  
 680 Wearp hine on *ṭ*haet morth*er*-innan,  
 Nither on *ṭ*haet nió bedd,  
 And sceóp him naman siththan ;  
 Cwæth *ṭ*haet se hehsta  
 Hátan sceolde  
 Sátan siththan ;  
 Het hine *ṭ*háere sweartan  
 Helle grundes gýman,  
 Nalles with God winnan.  
 Sátan *má*thelode,  
 690 Sorgiende spráec,

- Se-þe helle forth  
 Healdan sceolde,  
 Gýman þaæs grundes;  
 Wææs ær Godes engel,  
 Hwít on heofne,  
 Oth hine his hyge forspeón,  
 And his ofermétto  
 Ealra swithost,  
 Thaet he ne wolde  
 700 Wereda Drihtnes  
 Word wurthian.  
 Weoll him on-innan  
 Hyge ymb his heortan,  
 Hat wææs him útan  
 Wrathlic wíte.  
 He thá word cwaeth:  
 "Is þes aenga stéde ungelíc swithe  
 Thám othrum þe we ær cuthon,  
 Heán on heofon-ríce,  
 710 The me mín Hearra onlág,  
 Theáh we hine, for thám Alwæaldan,  
 Agan ne moston,  
 Rómigan úres ríces.  
 Naefth he, theáh, riht gedón,  
 Thaet he us hæfth befyld  
 Fýre tó bótme  
 Helle thære hatan,  
 Heofon-ríce benumen;  
 Hafath hit gemearcod  
 720 Mid mon-cynne  
 Tó gesettanne.  
 Thaet me is sorga maest,  
 Thaet Adam sceal,  
 The wææs of eorþan geworht,  
 Mínne stronglican

- Stól behealdan,  
 Wesan him on wynne,  
 And we þis wite þhólian,  
 Hearn on þisse helle.  
 730 Wá lá áhte ic mínra handa gewæld,  
 And móste áne tíð  
 Ute weorthan,  
 Wesan áne winter-stunde!  
 Þhonne ic mid þhysum werode—  
 Ac licgath me ymbe  
 Iren-bendas,  
 Ríðeth racentan sál;  
 Ic eom ríces leás!  
 Habbath me swá hearde  
 740 Helle clommas  
 Faeste befangen!  
 Hér is fýr micel,  
 Ufan and neothone;  
 Ic á ne geseáh  
 Láthran landscipe;  
 Líg ne aswaniath,  
 Hat ofer helle.  
 Me habbath hringa gespong,  
 Slith-hearda sál,  
 750 Sithes amyrrred,  
 Afyrred me mín féthe;  
 Fét synt gebundene,  
 Handa gehæfte,  
 Synt þhissa hell-dora  
 Wégas forworhte,  
 Swá ic mid wihte ne maeg  
 Of þhissum liotho-bendum.  
 Licgath me ymb-útan  
 Heardes írenes,  
 760 Háte geslaegene,

- Grindlas greáte,  
 Mid þý me God hafath  
 Gehæfted bé þám healse.  
 Swá ic wát he mínne hige cuthe,  
 And þæt wiste eác  
 Weroda Drihten,  
 Þæt sceolde unc Adame  
 Yfel gewurthan,  
 Ymb þæt heofon-ric,  
 770 Þæs ic áhte mínra handa geweald . . .  
     \*     \*     \*     \*  
     \*     \*     \*     \*  
     \*     \*     \*     \*  
 . . . . Ac þóliath we nú þræ on helle,  
 Þæt syndon þýstro and hæto,  
 Grimme, grundleáse;  
 Hafath us God-sylf  
 Forswapen on þás sweartan mistas.  
 Swá he us ne maeg áenige synne gestaelan,  
 Þæt we him on þám lande láth gefremmedon;  
 He hæfth us, þeáh, þæs leohtes bescýrede;  
 Beworpen on ealra wita maeste;  
 780 Ne magon we þæs wrace gefremman,  
 Geleárian him mid láthes wihte,  
 Þæt he us hafath þæs leohtes bescýrede.  
 He hæfth nú gemearcod áne middan-geard,  
 Þæs he hæfth mann geworhtne  
 Aefter his onlicnesse,  
 Mid þám he wile eft gesettan  
 Heofona rice mid hluttrum saulum.  
 We þæs sculon hycgan georne,  
 Þæt we on Adame, gif we aefre maegon,  
 790 And on his eafrum swá-sáme, andan gebétan,  
 Onwenden him þæs willan sínes,  
 Gif we hit maegon wihte aþencan.

- Ne gelyfe ic me nú þ̅a̅es leohtes furthor,  
 Þ̅a̅es-þ̅e him þ̅en̅ceth lange niótan,  
 Þ̅a̅es eádes mid his engla craefte.  
 Ne mage we þ̅a̅et on aldre gewinnan,  
 Þ̅a̅et we mihtiges Godes móð onwáecon.  
 Uton oth-wendan hit nú monna bearnum,  
 Þ̅a̅et heofon-rice, nú we hit habban ne móton;  
 800 Gedón þ̅a̅et hie his hyl̅do forlæton,  
 Þ̅a̅et hie þ̅a̅et onwendon þ̅a̅et he mid his worde  
     bebeád;  
 Þ̅ónne weorth he him wrath on móde,  
 Ahwyrfth hie fram his hyl̅do;  
 Þ̅ónne sculon hie þ̅ás helle secan,  
 And þ̅ás grimman grundas;  
 Þ̅ónne móton we hie us tó giongrum habban,  
 Fira bearn on þ̅issum faestum clomme.  
 Onginnath nú ymb þ̅á fyrde þ̅encean:—  
 Gif ic áenegum þ̅egne  
 810 Þ̅eóden-máðmas  
     Geára forgeáfe,  
 Þ̅endan we on þ̅ám góðan rice  
     Gesaelige sáeton,  
 And haefdon úre setla geweald,  
 Þ̅ónne he me ná on leófran tíð  
     Leánum ne meahte  
     Mine gife gylðan;  
     Gif his gien wolde,  
     Mínra þ̅egna hwilc,  
 820 Geþ̅hafa wurthan;  
 Þ̅a̅et he, up heónon,  
     Ute mihte  
     Cuman þ̅urh þ̅ás clustro;  
     And haefde craeft mid him,  
     Þ̅a̅et he mid fether-homan  
     Fleógan meahte,

- Windan on wolcne,  
 Thaer geworhte standath  
 Adam and Eue,  
 830 On eorth-ricē,  
 Mid wēlan bewundene,  
 And we synd aworpene hider,  
 On thās deópan dālo.  
 Nú hie Drihtne synd  
 Wurthran micle,  
 And móton him thone wēlan ágan,  
 The we on heofon-ricē  
 Habban sceoldon,  
 Ríce mid rihte ;  
 840 Is se raed gescýred  
 Monna cynne.  
 Thaet me is on mínum móde swá sár,  
 On mínum hyge hreóweth,  
 Thaet hie heofon-ricē  
 Agon tó aldre.  
 Gif hit eower áenig maegē  
 Gewendan mid wihte,  
 Thaet hie word Godes  
 Lære forlæton,  
 850 Sona hie him the láthran beóth ;  
 Gif hie brecath his gebodscipe,  
 Thónne he him abolgen wurtheth ;  
 Siththan bíth him se wéla onwended,  
 And wyrth him wíte gegeárwod,  
 Sum heard hearm-sceáru.  
 Hycgath his ealle,  
 Hú ge hie beswicon ;  
 Siththan ic me feste maeg  
 Restan on thyssum racentum,  
 860 Gif him thaet rice lósath.  
 Se-the thaet gelæsteth,

Him biþ leán geáro,  
 Aefter tó aldre,  
 Thaes we hér-inne magon,  
 On þyſsum fýre forth,  
 Fremena gewinnan ;  
 Sittan læte ic hine with me-ſylfne,  
 Swá-hwá-swá thaet secgan cymeth,  
 On þás hatan helle,  
 870 Thaet hie Heofon-Cyninges,  
 Unwurthlice,  
 Wordum and dædum,  
 Lære . . . . .

THE EXPEDITION OF ONE OF SATAN'S MINISTERS TO THE UPPER  
 WORLD, AND HIS INTERVIEW WITH ADAM IN PARADISE.

Ongan hine tha gyrwan  
 Godes andsaca,  
 Fus on fraetwum ;  
 Haefde faecne hyge.  
 Haeleth helm on heáfod aſette,  
 And þone full-hearde geband,  
 880 Spenn mid spangum ;  
 Wiſte him ſpraeca fela,  
 Wóra worda ;  
 Wand him up thanon,  
 Hwearf him þurh tha hell-dora,  
 Haefde hyge ſtrangne ;  
 Leólc on lyfte,  
 Láthwende móde,  
 Swang thaet fýr on-twá  
 Feóndes craefte ;  
 890 Wolde dearnunga  
 Drihtnes geongran,  
 Mid mán-dædum,



- Menn beswican,  
 Forlædan and forlæran,  
 Thaet hie wurdon láthe Gode.  
 He tha geferde,  
 Thurh feóndes craeft,  
 Oth-thaet he Adam  
 On eorth-ric,  
 900 Godes hand-gesceafte,  
 Geárone funde,  
 Wislice geworhtne,  
 And his wif sómed,  
 Freó faegroste,  
 Swá hie fela cuthon  
 Gódes gegeárwigean,  
 Tha him tó gingran selfum,  
 Metod man-cynnes,  
 Mearcode self.  
 910 And him bi twégen  
 Beámas stódon,  
 Tha wæron útan  
 Ofaetes gehlædene,  
 Gewerede mid waestme  
 Swá hie Waldend-God,  
 Heáh Heofon-Cyning,  
 Handum gesette,  
 Thaet thaer ylde bearn  
 Móste onceósan  
 920 Gódes and yfeles,  
 Gumena aeghwilc,  
 Wélan and wáwan.  
 Næs se waestm gelic :  
 Other wæs swá wynlic,  
 Wlitig and scéne,  
 Lithe and lófsom ;  
 Thaet wæs lífes beám !

- Mōste on écnisse  
 Aefter lybban,  
 930 Wesan on worulde,  
 Se thaes waestnes onbát;  
 Swá him aefter-þý  
 Ylde ne derede,  
 Ne suht swaer;  
 Ac mōste symle wesan  
 Lungre on lustum,  
 And his lif ágan;  
 Hyldo Heofon-Cyninges  
 Hér on worulde habban;  
 940 Him tó wáeron wítode  
 Geþingtho on þhōne heáhne heofon,  
 Þhōnne he heónon wende.  
 Þhōnne wáes se other,  
 Eallunga sweart,  
 Dim and þhystre;  
 Þhaet wáes deathes beám!  
 Se báer bitres fela.  
 Sceolde bú witan  
 Ylde aeghwilc,  
 950 Yfles and gódes;  
 Gewánod on þhisse worulde,  
 Sceolde on wite á,  
 Mid swate and mid sorgum,  
 Siththan libban,  
 Swá-hwá-swá gebyrgde  
 Þhaes on þhám beáme geweoƿ.  
 Sceolde hine ylde beniman  
 Ellen-dáeda  
 Dreámas and drihtscipas,  
 960 And him beón death scýfed.  
 Lytle hwile sceolde he  
 His lifes niótan,

Secan ȝhónne landa  
 Sweartost on fyre;  
 Sceolde feóndum ȝheowian,  
 ȝhæc is ealra frecna maeste  
 Leóðum tó langre hwile.  
 ȝhaet wiste se látha georne,  
 Dyrne deofles bóda,

- 970 ȝhe with Drihten wann;  
 Wearp hine ȝhá on wyrmes lic,  
 And wand him ȝhá ymb-útan  
 ȝhone deathes beám,  
 ȝhurh deofles craeft;  
 Genam ȝhæc ȝhaes ófaetes,  
 And wende hine eft ȝhánon  
 ȝhæc he wiste hand-geweorc  
 Heofon-Cyninges;  
 Ongan hine ȝhá frinan

- 980 Forman worde  
 Se látha mid ȝigenum:  
 "Langath ȝhe awuht,  
 Adam, up tó Gode?  
 Ic eom on his ærende hider  
 Feorran gefered,  
 Ne ȝhaet nú fyrn ne wæs,  
 ȝhaet ic with hine-sylfne sæt.  
 ȝhá het he me on ȝhysne sith faran,  
 Het ȝhaet ȝhú ȝhisses ófaetes aete,

- 990 Cwaeth ȝhaet ȝhin ábal, and craeft,  
 And ȝhin mód-sefa  
 Mára wurde,  
 And ȝhin lic-homa  
 Leohtra micle,  
 ȝhin gesceápu scéna;  
 Cwaeth ȝhaet ȝhe aéniges sceates ȝhearf  
 Ne wurde on worulde,

- Nú ~~th~~ú willan, haefst  
 Hyldo geworhte  
 1000 Heofon-Cyniges,  
 Tó-~~th~~ance gethenod  
~~Th~~inum Hearran ;  
 Haefst ~~th~~é with Drihten dýrne geworhtne.  
 Ic gehýrde hine ~~th~~íne dæda and word  
 Lófan on his leohte,  
 And ymb ~~th~~ín lif sprecan.  
 Swá ~~th~~ú læstan scealt  
~~Th~~aet on ~~th~~is land hider  
 His bódan bringath.
- 1010 Bráde synd on worulde  
 Gréne geardas,  
 And God wíteth  
 On ~~th~~ám hehstan  
 Heofna ríce.  
 Ufan Alwalda  
 Nele ~~th~~á earfothu  
 Sylfa habban,  
~~Th~~aet he on ~~th~~ysne sith fare,  
 Gumena Drihten ;
- 1020 Ac he his gingran sent  
 Tó ~~th~~ínre spraece.  
 Nu he ~~th~~é mid spellum het  
 Listas láeran,  
 Læste ~~th~~ú georne  
 His ambyhto.  
 Nim ~~th~~é ~~th~~is ófaet on hand,  
 Bit hit, and byrge ;  
~~Th~~é weorth on ~~th~~inum breostum rúm,  
 Waestm ~~th~~ý wlitegra.
- 1030 ~~Th~~é sende Waldend-God,  
~~Th~~ín Hearra, ~~th~~ás helpe  
 Of heofon-ríce."

- Adam mathelode,  
 Thaer he on eorthan stód,  
 Self-sceafta guma:  
 "Thónne ic Sige-Drihten,  
 Mihtigne God,  
 Maethlan gehýrde  
 Strangre stemne ;  
 1040 And me hér standan het,  
 His bebodu healdan,  
 And me thás brýde forgeáf,  
 Wlite-scýne wíf,  
 And me warnian het,  
 Thaet ic on thone deaðes beám  
 Bedroren ne wurde,  
 Beswicen tó swithe ;  
 He cwaeth thaet thá sweartan helle  
 Healdan sceolde  
 1050 Se-the bí his heortan wuht  
 Láthes gelaede ;  
 Nát theáh,—thú mid ligenum fare,  
 Thurh dyrne gethanc,—  
 The thú Drihtnes eart  
 Bóda of heofnum.  
 Hwaet, ic thínra bysna ne maeg,  
 Worda ne wisa,  
 Wuht oncnáwan,  
 Sithes, ne sagona.  
 1060 Ic wát hwaet he me self bebeád,  
 Nergend user,  
 Thá ic hine nehst geseáh ;  
 He het me his word weorthian,  
 And wel healdan,  
 Læstan his lare.  
 Thú gelic ne bíst  
 Aenegum his engla

- The ic aer geseáh,  
 Ne þu me oth-ýwest  
 1070 Aenig tácen  
 The he me þurh treówe  
 Tó-onsende,  
 Min Hearra, þurh hyldo.  
 Thy ic the hyran ne cann;  
 Ac þu meht the forthfaran;  
 Ic haebbe me faestne geleáfan  
 Up to þám ælmihtigan Gode,  
 The me mid his earmum worhte,  
 Hér mid handum sínum.  
 1080 He maeg me, of his heán rice,  
 Geofian mid góða gehwílcum,  
 Theáh he his gingran ne sende."

BEING FOILED IN HIS ATTEMPTS UPON ADAM, HE TURNS AWAY  
TO EVE.

- ... Wende hine wrath-mód  
 Thaer he thaet wif geseáh,  
 On eorth-ric,  
 Euan standan,  
 Sceóne gesceapene;  
 Cwaeth thaet sceáthena maest  
 Eallum heora eaforum,  
 1090 Aefter siththan,  
 Wurde on worulde:—  
 "Ic wát inc Waldend-God  
 Abolgen wyrth,  
 Swá ic him þisne bodscipe  
 Selfa secge,  
 Thónne ic of þyssum siðe cume  
 Ofer langne wég;  
 Thaet git ne læston wel

- Hwilec aerende swá he  
 1200 Eástan hider  
 On thysne sith sendeth.  
 Nú sceal he-sylf faran  
 Tó incre andsware;  
 Ne maeg his aerende  
 His bóða beóðan;  
 Thý ic wát thaet he inc abolgen wyrth,  
 Mihtig, on móde.  
 Gif thú theáh mínum wilt,  
 Wif willende,
- 1210 Wordum hýran,  
 Thú meaht his thónne rúme  
 Raed gethencan.  
 Gehyge on thinum breostum,  
 Thaet thú inc bám twám meaht  
 Wite bewarigan,  
 Swá ic the wísie.  
 Aet thisses ófaetes;  
 Thónne wurthath thine eágan swá leohte,  
 Thaet thú meaht swá wíde
- 1220 Ofer woruld ealle  
 Geseón siththan,  
 And selfes stól  
 Hearran thines, and habban  
 His hylðo forth.  
 Meaht thú Adame  
 Eft gestýran,  
 Gif thú his willan haefst,  
 And he thinum wordum getrýwth.  
 Gif thú him tó sóthe saegst
- 1230 Hwylce thú-self haefst  
 Bysna on breostum,  
 Thaes thú gebod Godes  
 Láre læstest,

- He ðhone láthan stríth,  
 Yfel andwyrde,  
 Anforlæteth  
 On breost-cofan;  
 Swá wit him bú-tú  
 Ane spéde sprecath.  
 1240 Span ðú hine georne,  
 Thaet he ðíne láre láeste,  
 Thy-laes gyt láthe Gode,  
 Incrum Waldende,  
 Weorthan ðyrfon.  
 Gif ðú ðaet angin fremmest,  
 Idesa seó betste,  
 Forhele ic incrum Hearran,  
 Thaet me hearmes swá fela  
 Adam gespræc,  
 1250 Eargra worda;  
 Týhth me untrýwtha;  
 Cwyth ðaet ic seó teónum georn,  
 Gramum ambýht-secg,  
 Nalles Godes engel.  
 Ac ic cann ealle swá geáre  
 Engla gebyrdo,  
 Heáh-heofona gehlidu,  
 Wæs seó hwíl ðaes lang,  
 Thaet ic geornlice  
 1260 Gode ðegnode,  
 ðurh holdne hyge,  
 Hearran mínum,  
 Drihtne selfum—  
 Ne eom ic deofle gelíc.”



THE FALL OF EVE, AND THE CONTINUED WILES OF THE  
TEMPTER.

- Lædde hīe swá mid ligenum,  
 And mid listum speón  
 Idese on ðaet unriht,  
 Oth-ðaet hire on-innan ongan  
 Weallan wyrmes getheáht;  
 1270 Hæfde hire wácran hige  
 Metod gemearcod,  
 ðaet heó hire mód  
 Ongan lætan aefter ðám lárum.  
 Forþón heó aet ðám láthan onfeng,  
 Ofer Drihtnes word,  
 Deaþes beámes  
 Weorcsumne waestm.  
 Ne wearth wyrse dæd  
 Monnum gemearcod;  
 1280 ðaet is micel wundor,  
 ðaet hit éce God  
 Aefre wolde,  
 ðeóden, ðólian,  
 ðaet wurde ðegn swá monig  
 Forlaedd bé ðám lygenum;  
 ðe for ðám lárum cóm.  
 Heó ðá ðaes ófaetes aet,  
 Alwaldan bráec  
 Word and willan.  
 1290 ðá meahte heó wíde geseón,  
 ðurh ðaes láthan læn,  
 ðe hīe mid ligenum beswác,  
 Dearnunga bedróg,  
 ðe hire for his dædum cóm,  
 ðaet hire ðúhte hwítra  
 Heofon, and eorthe,

- And eall ðeós woruld wlitigre,  
 And geweorc Godes  
 Micel and mihtig.
- 1300 ðeáh heó hit ðurh monnes getheáht  
 Ne sceawode,  
 Ac se sceátha  
 Georne swicode ymb ðá sawle,  
 ðe hire áer ðá sýne onláh,  
 ðaet heó swá síde  
 Wlitan meahte  
 Ofer heofon-ríce.  
 ðá se forhátena spræc,  
 ðurh feónðscipe ;
- 1310 Nalles he hie freme lærde :  
 “ ðu meaht nú ðe-self geseón,  
 Swá ic hit ðe seegan ne ðearf,  
 Eue seó góde !  
 ðaet ðe is ungelic  
 Wlíte, and waestmas,  
 Siththan ðú mínun wordum getrúwodeþ,  
 Læstest míne láre.  
 Nú scíneth ðe leoht fore,  
 Glaedlic ongear,
- 1320 ðaet ic fram Gode bróhte,  
 Hwít of heofonum ;  
 Nú ðú his hrínan meaht.  
 Saecge Adame  
 Hwilce ðú gesíþtha hæfst,  
 ðurh mínne cyme, craefta ;  
 Gif gyt, ðurh cúscne siódo,  
 Læste míne lára,  
 ðónne gife ic him ðaes leohtes genóg,  
 ðaes, ic ðe, swá gódes,
- 1330 Gegired haebbe.  
 Ne wíte ic him ðá wom-cwidas,

Theáh he his wyrthe ne síe  
 Tó alaétanne thaes fela he me láthes spræc.  
 Swá his eaforan sculon aefter lybban;  
 Thónne hie láth gedóth,  
 Hie sculon lufe wyrcean,  
 Bétan heora Hearran hearm-cwyde,  
 And habban his hyldo forth."

## THE FALL OF ADAM THROUGH EVE'S PERSUASIONS.

- Thá gien tó Adame  
 1340 Idesa scénost,  
 Wífa wítegost,  
 The on woruld cóme,  
 Forthón heó wæs hand-geweorc  
 Heofon-Cyninges,  
 Theáh heó thá dearnunga  
 Fordón wurde,  
 Forlaed mid ligenum,  
 Thaet hie láthe Gode,  
 Thurh thaes wrathan gethanc,  
 1350 Weorthan sceoldon;  
 Thurh thaes deofles searo,  
 Dóm forlaetan;  
 Hearran hyldo,  
 Heofon-rices thólian.  
 Manige hwíle,  
 Bith thám men full wá,  
 The hine ne warnath,  
 Thónne he his geweald hafath.—  
 Sum heó hire on handum báer,  
 1360 Sum hire aet heortan láeg,  
 Aeppel unsaelga,  
 Thone hire áer forbeád  
 Drihtna Drihten,

- Death-beámes ófaet;  
 And thaet wꝥd acwáeth,  
 Wuldres Aldor,  
 Thaet thaet micle morth  
 Menn ne þhorfton,  
 Thegnas, thólian;  
 1370 Ac he theóða gehwám  
 Heofon-ríce forgeáf,  
 Hálig Drihten,  
 Wid-brádne wélan,  
 Gif hie þhone waestm  
 Anlætan woldon  
 The thaet láthe treow  
 On his bógum báer,  
 Bitre gefylled;  
 Thaet wæs deaðes beám,  
 1380 The him Drihten forbeád.  
     Forleág hie þá mid ligenum  
 Se wæs láth Gode,  
 On hête Heofon-Cyninges,  
 And hyge Euan,  
 Wifes wác gethóht,  
 Thaet heó ongan his wordum trúwian,  
 Læstan his láre,  
 And geleáfan nam,  
 Thaet he þá bysen fram Gode  
 1390 Brungen hæfde  
 The he hire swá waerlice  
 Wordum sægde;  
 Ywde hire tácen,  
 And treówa gehet,  
 His holdne hyge.  
     Thá heó tó hire hearran spráec:  
 “Adam, freá mín,  
 This ófaet is swá swét,

- Blithe on breostum,  
 1400 And ðes bóda scýne,  
 Godes engel gód.  
 Ic on his gearwan geseó,  
 Thaet he is aerend-secg  
 Uncres Hearran,  
 Heofon-Cyninges.  
 His hyldo is unc  
 Betere tó gewinnanne  
 Thonne his withermédo.  
 Gif ðú him heó daeg  
 1410 Wuht hearmes gespræce,  
 He forgifth hit ðeáh,  
 Gif wit him geongordóm  
 Læstan willath.  
 Hwaet sceal ðe swá láthlic stríth  
 With ðínes Hearran bódan ?  
 Unc is his hyldo ðearf ;  
 He maeg unc aerendian  
 Tó ðám Alwaldan,  
 Heofon-Cyninge.  
 1420 Ic maeg heónon geseón  
 Hwær he-sylf siteth,  
 Thaet is súth-eást,  
 Wélan bewunden,  
 Se ðás woruld gesceóp.  
 Geseó ic him his englas  
 Ymbe hweórfan  
 Mid fether-haman,  
 Ealra folca maest.  
 Wereda wynsumast.  
 1430 Hwá meahte me  
 Swelc gewit gifan,  
 Gif hit gegnunga  
 God ne onsende,

- Heofones Waldend ?  
 Gehýran maeg ic rúme,  
 And swá wide geseón,  
 On woruld ealle,  
 Ofer ðhás sidan gesceafte ;  
 Ic maeg swegles gámen  
 1440 Gehýran on heofnum ;  
 Wearth me on hige leoht,  
 Utan and innan,  
 Siththan ic ðhaes ófaetes onbát.  
 Nú haebbe ic his  
 Hér on handa,  
 Hearra se góda ;  
 Gife ic hit ðhé georne ;  
 Ic gelyfe ðhaet hit  
 Fram Gode cóme,  
 1450 Bróht fram his bysene,  
 ðhaes me ðhes bóda sáegde  
 Waerum wordum.  
 Hit nis wuhte gelíc  
 Elles on eorthan ;  
 Búton, swá ðhes ar secgeth,  
 ðhaet hit gegnunga  
 Fram Gode cóme."  
 Hió spræc him ðhicce tó,  
 And speón hine ealne daeg  
 1460 On ðhá dimman dáede,  
 ðhaet hie Drihtnes heora  
 Willan bráecon.  
 Stód se wratha bóda,  
 Legde him lustas on,  
 And mid listum speón,  
 Fylgde him frecne.  
 Wæs se feónd full neáh,  
 ðhe on ðhá frecnan fyrd

- Gefaren hæfde  
 1470 Ofer langne wég;  
 Leóde hogode  
 On thaet micle morth,  
 Menn, forweorpan,  
 Forlæran and forlædan,  
 Thaet hie læn Godes,  
 Aelmihtiges gife,  
 Anforleton,  
 Heofon-rices geweald.  
 Hwaet, se hell-sceátha  
 1480 Geárwe wiste,  
 Thaet hie Godes ýrre  
 Habban sceoldon,  
 And hell-geþhwin,  
 Thone nearwan níth  
 Nýde onfón,  
 Siththan hie gebod Godes  
 Forbrocen hæfdon.  
 Thá he forlærde,  
 Mid ligen-wordum,  
 1490 Tó thám unraede  
 Idese scýne,  
 Wifa wlitegost,  
 Thaet heó on his willan spræc,  
 Wáes him on helpe  
 Hand-weorc Godes tó forlæranna.  
 Heó spræc thá tó Adame,  
 Idesa sceónost,  
 Ful-þhiclice,  
 Oth thám thegne ongan  
 1500 His hige hweorfan,  
 Thaet he thám geháte getrúwode,  
 The him thaet wif  
 Wordum saégde.

- Heó dyde hit, ðeáh, ðurh holdne hyge;  
 Nyste ðaet ðaer hearma swá fela,  
 Fyren-earfotha,  
 Fylgean sceolde  
 Monna cynne,  
 ðaes heó on mód genam  
 1510 ðaet heó ðaes láthan bóðan  
 Lárum hýrde;  
 Ac wénde ðaet heó hýðo  
 Heofon-Cyninges  
 Worhte mid ðám wordum,  
 ðe heó ðám were,  
 Swelce tácen, oth-ýwde,  
 And treówe gehet,  
 Oth-ðaet Adame  
 Innan breostum.  
 1520 His hyge hwyrfde,  
 And his heorte ongan  
 Wendan tó hire willan.  
 He aet ðám wífe onfeng  
 Helle and hin-sith,  
 ðeáh hit náere háten swá,  
 Ac hit ófaetes naman  
 Agan sceolde.  
 Hit wæs, ðeáh, deaðes sweam,  
 And deofles gespón,  
 1530 Helle and hin-sith,  
 And haeletha forlor,  
 Menniscra morth,  
 ðaet hie tó méte dydon  
 Ófaet unfaele!  
 Swá hit him on-innan cóm,  
 Hrán aet heortan.  
 Hláh ðhá and plegode  
 Bóða bitre-gehygod;



Sægde bégra þanc

1540 Hearran sínum :

“ Nu hæbbe ic þine hyldo me

Witode, geworhte,

And þínne willan gelaeste ;

Tó full-manigum daege

Menn synt forlaedde,

Adam and Eue.

Him is unhyldo

Waldendes witod,

Nú hie word-cwyde his

1550 Lære forleton.

Forþón hie leng ne magon

Healdan heofon-ricc,

Ac hie tó helle sculon,

On þone sweartan sith.

Swá þú his sorge ne thearft

Beran on þínum breostum,

Thær þú gebunden ligst ;

Murnan on móde,

Thæt hér menn bún

1560 Thone heán heofon,

Théah wit hearmas nú,

Threá-weorc thóliath,

And thystre land ;

And thurh þin micle mód,

Manige forleton,

On heofon-ricc,

Heáh-getimbro,

Góðlice geardas.

Unc wearth God ýrre,

1570 Forþón wit him neldon,

On heofon-ricc,

Hnigan mid heáfum,

Hálgum Drihtne,

Thurh geongordóm ;  
 Ac unc gegenge ne wæs,  
 Thaet wit him on thegnscipe  
 Theowian woldon.  
 Forþón unc Waldend wearth  
 Wrath on móde,

- 1580 On hyge heard,  
 And us on helle bedráf ;  
 On thaet fyr fylde,  
 Folca maeste ;  
 And mid handum his,  
 Eft on heofon-ricc,  
 Rihte rodor-stólas,  
 And thaet rice forgeáf  
 Monna cynne.  
 Maeg þin mód wesan  
 1590 Blithe on breostum,  
 Forþón hér synt bú-tú gedóne—  
 Ge thaet haeletha bearn  
 Heofon-ricc sculon  
 Leóde forlaetan,  
 And on thaet lig to the  
 Héte hweorfan ;  
 Eac is hearm Gode,  
 Mód-sorg gemacod.  
 Swá-hwaet-swá wit hér morthres thóliath,  
 1600 Hit is nú Adame  
 Eall forgolden  
 Mid Hearran héte,  
 And mid haeletha forlore,  
 Monnum mid morthes cwealme.  
 Forþón is mín mód gehæled ;  
 Hyge ymb heortan gerúm ;  
 Ealle synt uncre hearmas gewrecene,  
 Læthes thaet wit lange thóledon."

“Nú wille ic eft thám lige neár,  
 1610 Sátan ic thaer secan wille;  
 He is on thaere sweartan helle,  
 Hæft mid hringa gesponne.”

Hwearf him eft nither  
 Bóda bitresta;  
 Sceolde he thá brádan lígas secan,  
 Helle gehlitho,  
 Thaer his hearra lág,  
 Símon gesæled.

Sorgedon bá-twá  
 1620 Adam and Eue,  
 And him oft betth  
 Gnorn-word gengdon;  
 Godes him ondredon,  
 Heora Hearran, héte,  
 Heofon-Cyninges nith;  
 Swithe onsaeton,  
 Selfe forstódon,  
 His word onwended.  
 Thaet wif gnornode,  
 1630 Hóf hreówig-mód,—  
 Haefde hylde Godes  
 Lære forlaeten,—  
 Thá heó thaet leoht geseáh  
 Ellor scríthan,  
 Thaet hire, thurh untreówa,  
 Tácen ýwde  
 Se him thone teónan geraed,  
 Thaet hie helle nith  
 Habban sceoldon,  
 1640 Hynthá unrím.  
 Forthám him hige-sorga  
 Burnon on breostum.  
 Hwílum tó gebede feollon

- Sin-híwan sómed,  
 And Sige-Drihten,  
 Góðne, gretton,  
 And God nemdon,  
 Heofones Waldend,  
 And hine bædon,  
 1650 **Þaet** hie his hearm-sceære  
 Habban móston,  
 Georne fulgangan,  
**Þá** hie Godes hæfdon  
 Bodscipe abrocen.  
 Báre hie gesawon  
 Heora líc-haman ;  
 Naefdon on **þám** lande **þá-gyt**  
 Saeltha gesetene,  
 Ne hie sorge wiht,  
 1660 Weorces wiston ;  
 Ac hie wel meahton  
 Libban on **þám** lande,  
 Gif hie woldon láre Godes  
 Foreweard fremman.  
**Þá** hie fela spræcon  
 Sorh-worda sómed,  
 Sin-híwan twá.  
 Adam gemaelde,  
 And tó Euan spræc :  
 1670 "Hwaet **þú**, Eue, haefst  
 Yfele gemearcod  
 Uncer-sylfra sith ;  
 Gesýhst **þú** nú **þá** sweartan helle,  
 Grædige and gifre ?  
 Nú **þú** hie grimman meaht  
 Heónane gehýran.  
 Nis heofon-ríce  
 Gelíc **þám** lige ;

- Ac þis is landa betst  
 1680 Þæt wit, þurh uncres Hearran þanc,  
 Habban móston,  
 Þæs þú þám ne hýrde,  
 The unc þisne hearm geraed,  
 Þæt wit Waldendes  
 Word forbræcon,  
 Heofon-Cininges.  
 Nú wit hreówige magon  
 Sorgian for his sithe,  
 Forþón he unc self bebeád,  
 1690 Þæt wit unc wite  
 Warian sceoldon,  
 Hearma maestne.  
 Nú slit me hunger and þurst  
 Bitre on breostum,  
 Þæs wit bégra ær  
 Þæron orsorge,  
 On ealle tid.  
 Hú sculon wit nú libban,  
 Oththe on þysum lande wesan,  
 1700 Gif hér wind cymth  
 Westan oththe eástan,  
 Súthan oththe northan?  
 Gesweorc upfaereth?  
 Cymeth hægles scúr  
 Heofone getenge?  
 Faereth forst on-gemang,  
 Se býth fyrnum ceald?  
 Hwifum of heofnum  
 Hæte scíneth,  
 1710 Blicth þeós beorhte sunne,  
 And wit hér báre standath,  
 Unwerede wæde?  
 Nys unc wuht beforan

Tó scúr-sceáde,  
 Ne sceattes wiht  
 Tó méte gemearcod;  
 Ac unc is mihtig God,  
 Waldend, wrathmód.  
 Tó-hwón sculon wit weorthan nú?  
 1720 Nú me maeg hreówan  
 Thaet ic bāed heofnes God,  
 Waldend ðone gódan,  
 Thaet he ðé hér worhte tó me,  
 Of lithum mínum.  
 Nú ðú me forlæred haefst  
 On mínes Hearran héte,  
 Swá me nú hreówan maeg  
 Aefre tó aldre  
 Thaet ic ðé mínum eágum geseáh."—

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## 2.—THE DELUGE.

—Drihten sende  
 Regn fram roderum,  
 And eác rúme let  
 Wyll-burnan  
 On woruld ðringan,  
 Of áedra gehwære.  
 Egor-streámas  
 Swearte swógon,  
 Sáes up-stigon  
 10 Ofer stáeth-weallas.  
 Strang wáes and réthe  
 Se ðe waetrum weold,  
 Wreáh and ðeáhte

- Mán-fæhthu-bearn  
 Middan-geardes  
 Wonnan waeges;  
 Wera ethel-land,  
 Hof, hergode.  
 Hyge-teónan wraec  
 20 Metod on mannum;  
 Mére swithe gráp  
 On faege folc;  
 Feowertig daga,  
 Nihta oðer swilc,  
 Nith wæs réthe,  
 Wael-grim werum;  
 Wuldor-Cyninges  
 Ytha wraecon  
 Arleásra feorh  
 30 Of flaesc-homan.  
 Flód ealle wreáh,  
 Hreóh under heofonum!  
 Heáh-beorgas  
 Geond sídne grund,  
 And on-sund ahóf  
 Eare fram eorðan,  
 And þá æthelo mid,  
 Þá segnade  
 Selfa Drihten,  
 40 Scyppend usser,  
 Þá he þæt scip beleác.  
 Sithðan wide rád  
 Wolcum under,  
 Ofer holmes hríng,  
 Hof seleste,  
 Fór mid feorme.  
 Fære ne móston  
 Wæg-lithendum

- Wætres brogan  
 50 Haeste hrinon ;  
 Ac hie hālig God  
 Ferede and neredē.  
 Fiftene stōd  
 Deóp ofer dūnum  
 Sās-drence flōd  
 Mannes elna,  
 Thaet wæs māere wyrd !  
 Thām aet nehstan wæs  
 Nān tō gedāle,  
 60 Nymthe heó wæs ahafen  
 On thā heán lyft,  
 Thā se egor-here  
 Eorthan tuddor  
 Eall acwealde ;  
 Búton thaet earc-bord  
 Heold heofona Freá,  
 Thā hine hālig God  
 Ece upp forlet,  
 Ed manna,  
 70 Streámun stígan,  
 Stíth-ferhth Cyning.  
 Thā gemunde God  
 Mére-lithende,  
 Sigora Waldend,  
 Sunu Lámeches,  
 And ealle thā wócu,  
 The he with wætre beleác,  
 Lifes Leohht-Fruma,  
 On lides bosme.  
 80 Gelaedde thā Wigend,  
 Weroda Drihten,  
 Wind ofer wíd-land ;  
 Wyll-flōd ongan



- Lytligan eft,  
 Lago ebbade,  
 Sweart under swegle ;  
 Haefde sóth Metod  
 Eaforum eg-streám  
 Eft gecyrred,  
 90 Torht-ryne  
 Regn gestilled.  
 Fór fámig scip  
 L. and C.  
 Nihta under roderum,  
 Siththan naegled bord,  
 Faer seleste,  
 Flód up-ahóf,  
 Oth-thaet rim-getsæl  
 Réthre thrage  
 100 Daga forth-gewát.  
 Thá on dúnum gesaet,  
 Heáh, mid hlaeste,  
 Holm-aerna maest,  
 Earc Nóes,  
 The Armenia  
 Hátene syndon.  
 Tháer se hálga bád,  
 Sunu Lámeches,  
 Sóthra geháta,  
 110 Lange thrage,  
 Hwónne him lífes Weard,  
 Freá aelmihtig,  
 Frecenra sitha  
 Reste ageáfe,  
 Tháere he rúme dreáh,  
 Thá hine on sunde,  
 Geond sídne grund,  
 Wonne ytha

Wīde baeron.

- 120 Holm wāes heónon-weard,  
 Haeleth langode,  
 Waeg-lithende,  
 Swilce wif heora,  
 Hwónne hie of nearwe,  
 Ofer náegled bord,  
 Ofer streám-stáeth,  
 Staeppan móston,  
 And of enge út  
 Aehta laedan ;
- 130 Thá fandode,  
 Forthweard scipes,  
 Hwaether sincende  
 Sác-flód thá-gyt  
 Wáere under wolcnum ;  
 Let thá ymb worn daga,  
 Thæc-the heáh-hliótho  
 Horde onfengon,  
 And aethelum eác  
 Eorþan tuddres,
- 140 Sunu Lámeches  
 Sweartne fleógan  
 Hrefn ofer heáh-flód,  
 Of huse út.  
 Nôe tealde,  
 Thæt he on-neód him,  
 Gif he on thære lade  
 Land ne funde,  
 Ofer síd-waeter,  
 Secan wolde,
- 150 On waeg-thele eft.  
 Him seó wén geleáh ;  
 Ac se feónd gespearn  
 Fleótende hreáw,

“Nú wille ic eft thám lige neár,  
 1610 Sátan ic thæer secan wille;  
 He is on thære sweartan helle,  
 Hæft mid hringa gesponne.”

Hwearf him eft nither  
 Bóda bitresta;  
 Sceolde he thá brádan lígas secan,  
 Helle gehlitho,  
 Thæer his hearra læg,  
 Símon gesæled.

Sorgedon bá-twá  
 1620 Adam and Eue,  
 And him oft betúh  
 Gnorn-word gengdon;  
 Godes him ondredon,  
 Heora Hearran, hête,  
 Heofon-Cyninges nith;  
 Swithe onsaeton,  
 Selfe forstódon,  
 His word onwended.

Thæt wif gnornode,  
 1630 Hóf hreówig-mód,—  
 Hæfde hyldo Godes  
 Lære forlaeten,—  
 Thá heó thæt leoht geseáh  
 Ellor scríthan,  
 Thæt hire, thurh untreówa,  
 Tácen ýwde  
 Se him thone teónan geraed,  
 Thæt hie helle nith  
 Habban sceoldon,

1640 Hynthá unrím.  
 Forthám him hige-sorga  
 Burnon on breostum.  
 Hwílum tó gebede feollon

- Sin-híwan sómed,  
 And Sige-Drihten,  
 Góðne, gretton,  
 And God nemdon,  
 Heofones Waldend,  
 And hine bædon,  
 1650 **Þ**æt hie his hearm-sceáre  
 Habban móston,  
 Georne fulgangan,  
**Þ**á hie Godes hæfdon  
 Bodscipe abrocen.  
 Báre hie gesawon  
 Heora líc-haman ;  
 Naefdon on **þ**ám lande **þ**á-gyt  
 Saeltha gesetene,  
 Ne hie sorge wiht,  
 1660 **W**eorces wiston ;  
 Ac hie wel meahton  
 Libban on **þ**ám lande,  
 Gif hie woldon láre Godes  
 Foreweard fremman.  
**Þ**á hie fela spræcon  
 Sorh-worda sómed,  
 Sin-híwan twá.  
 Adam gemaelde,  
 And tó Euan spræc :  
 1670 "**H**waet **þ**ú, Eue, haefst  
 Yfele gemearcod  
 Uncer-sylfra sith ;  
 Gesýhst **þ**ú nú **þ**á sweartan helle,  
 Grædige and gifre ?  
 Nú **þ**ú hie grimman meaht  
 Heónane gehýran.  
 Nis heofon-ríce  
 Gelic **þ**ám líge ;

## 3.—THE BATTLE OF THE KINGS.

—Gewiton hie feower **ṭhá**  
**Théod-cyningas**,  
**Thrymme micle**,  
**Secan súth ṭhánon**  
**Sodóman and Gomorran.**  
**Thá wæs guth-hergum**,  
**Bé Iórdane**,  
**Wera ethel-land**  
**Wide geond-sended,**

- 10 **Folde feóndum.**  
**Sceolde forht manig**  
**Blác-hleór ides**  
**Bifiende gán**  
**On fremdes faethm.**  
**Feollon wergende**  
**Brýda and beága,**  
**Bennum seoce.**  
**Him ṭhá tógeanes,**  
**Mid guth-ṭhraece,**

- 20 **Fife fóron**  
**Folc-cyningas,**  
**Sweotum súthan,**  
**Woldon Sodóma-burh**  
**Wrathum werian.**  
**Thá wintra XII**  
**North-mannum áer**  
**Nýde sceoldon**  
**Gomban gyldan,**  
**And gafol sellan ;**  
 30 **Oth-ṭhaet ṭhá leóda**  
**Leng ne woldon**  
**Elamitarna**

- Sin-híwan sómed,  
 And Sige-Drihten,  
 Góðne, gretton,  
 And God nemdon,  
 Heofones Waldend,  
 And hine bædon,  
 1650 **Thaet** hie his hearm-sceære  
 Habban móston,  
 Georne fulgangan,  
**Thá** hie Godes haefdon  
 Bodscipe abrocen.  
 Báre hie gesawon  
 Heora lic-haman ;  
 Naefdon on **thám** lande **thá-gyt**  
 Saeltha gesetene,  
 Ne hie sorge wiht,  
 1660 Weorces wiston ;  
 Ac hie wel meahton  
 Libban on **thám** lande,  
 Gif hie woldon láre Godes  
 Foreweard fremman.  
     **Thá** hie fela spræcon  
 Sorh-worda sómed,  
 Sin-híwan twá.  
 Adam gemaelde,  
 And to Euan spræc :  
 1670 " Hwaet **thú**, Eue, haefst  
 Yfele gemearcod  
 Uncer-sylfra sith ;  
 Gesýhst **thú** nú **thá** sweartan helle,  
 Grædige and gifre ?  
 Nú **thú** hie grimman meaht  
 Heónane gehýran.  
 Nis heofon-ríce  
 Gelíc **thám** lige ;

- Aet þám lind-cróðan  
 Leófum bedrorene  
 70 Fýrd-gesteallum.  
 Gewiton, feorh heora,  
 Fram þám folc-stéde,  
 Fleáme nergan,  
 Secgum ofslegene.  
 Him on swathe feollon  
 Aethelinga bearn,  
 Eogum of-thegde,  
 Will-gesiththas.  
 Haefde wig-sigor  
 80 Elamitarna  
 Ordes wisa,  
 Weold wael-stowe.  
 Gewát seó waepna láf  
 Faesten secan.  
 Fýnd gold strúdon,  
 Ahudon þá mid herge  
 Hord-burh werá  
 Sodóman and Gomorran.  
 Þá sael agealdon  
 90 Máeran ceastra ;  
 Maegth sithedon,  
 Faemnan and wuduwan,  
 Freóndum beslaegene,  
 Fram hleów-stóle ;  
 Héttende laeddón  
 Ut mid áehtum  
 Abráhames máeg,  
 Of Sodóma-byrig.  
 We þæt sóth maegon  
 110 Secgan furthur,  
 Hwelc siththan wearth,  
 Aester þám gehnaeste,

Here-wulfa sith,  
 Thára the læddon  
 Loth and leóda góð,  
 Súth-manna sinc;  
 Sigore gulpon.—

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4.—THE DESTRUCTION OF THE CITIES OF THE PLAIN, AND THE  
 CONVERSION OF LOT'S WIFE INTO A PILLAR OF SALT.

—Thá ic sendan gefraegn  
 Swegles Aldor  
 Swefl of heofnum,  
 And sweartne lig,  
 Werum tó wíte,  
 Weallende fýr;  
 Thaes hie, on aer-dagum,  
 Drihten tyndon,  
 Lange thrage.  
 10 Him thaes leán forgeald  
 Gásta Waldend;  
 Gráp heáh-threá  
 On hæthen-cynn;  
 Hlynn wearth on ceastrum,  
 Cym árleásra  
 Cwealmes on óre,  
 Láthan cynnes;  
 Lig eall fornam  
 Thaet he grénes fand  
 20 Gold-burgum in.  
 Swilce thaer ymb-útan,  
 Unlytel daél  
 Sidre foldan



- Geond-sended wæs  
 Bryne and brogan.  
 Bearwas wurdon  
 Tó axan and tó fylan,  
 Eorþan waestmas;  
 Efne swá wide  
 30 Swá thá wite-lac  
 Réthe geraehton,  
 Rúm land wera  
 Strúðende fýr,  
 Steápes and geápes,  
 Swógende forswearh;  
 Eall eáðor  
 Thæt on Sodóma-byrig  
 Secgas áhton,  
 And on Gomorran;  
 40 Eall thæt God spilde,  
 Freá, mid thý folce.  
 Thá thæt fýr-gebræc,  
 Leóða lif-gedál,  
 Lothes gehýrde  
 Brýd, on burgum,  
 Under-baec beseáh  
 With thaes wael-fylles.  
 Us gewritu secgath,  
 Thæt heó on sealt-stánes  
 50 Sona wurde  
 Anlícnesse.  
 Aefre siththan,  
 Se man-lica,  
 Thæt is mæere spell!  
 Stille wunode  
 Thær hie strang begeat  
 Wite, thaes heó wordum  
 Wuldres thegna

- Hýran ne wolde.  
 60 Nú sceal heard and steáp,  
 On thám wicum,  
 Wyrde bidan,  
 Drihtnes dómes,  
 Hwónne, dogora rím,  
 Woruld gewíte.  
 Thaet is wundra sum,  
 Thára the geworhte  
 Wuldres aldor.
- 

## 5.—THE PILLAR, OR CANOPY OF CLOUD.

- Nearwe genyddon  
 On north-wégas,  
 Wiston him be-súthan  
 Sigel-wara land,  
 Forbaernede beorh-hleóthu,  
 Brúne leóda  
 Hatum heofon-cólum.  
 Thaer hálíg God  
 With faer-bryne  
 10 Folc gescýlde,  
 Baelce ofer-braedde  
 Byrnendne heofon,  
 Hálgum nette,  
 Hatwendne lyft.  
 Haefde weder-wolcen,  
 Wíðum faethmum,  
 Eorþan and up-rodor  
 Efne gedaéoled;  
 Laedde leód-werod;

- 20 Líg-fýr adranc,  
 Hæte heofon-torht.  
 Haeleth wafedon,  
 Drihta gedrýmoste,  
 Daeg-sceáldes hleó  
 Wand ofer wolcnum.  
 Haefde witig God  
 Sunnan sith-faet  
 Segle ofertolden ;  
 Swá-þeáh maest-rápas
- 30 Menn ne cuthon,  
 Ne þhá segl-róde  
 Geseón meah-ton  
 Eorht-búende,  
 Ealle craeftas,  
 Hú afaestnod wæs  
 Feld-húsa maest.—
- 

## 6.—THE PILLAR OF FIRE.

- Hlúd herges cyrm,  
 Heofon-beácen astáh  
 Aefena gehwám ;  
 Other wundor syllic !  
 After sunnan  
 Setl-ráde, beheold  
 Ofer leód-werum  
 Líg scínan,  
 Byrnendne beám.
- 10 Bláce stódon  
 Ofer sceótendum  
 Scíre leóman ;

Scinon scýld-hreóthan,  
 Sceádo swithredon;  
 Neowle niht-scuwan  
 Neáh ne mihton  
 Heolstor ahýdan.  
 Heofon-candel barn,  
 Niwe niht-weard

- 20 Nýde sceolde  
 Wician ofer weredum,  
 Thý-læs him wésten-gryre,  
 Hár haeth  
 Holmigum wederum,  
 Oferflyme  
 Ferhth ge-twaefe.

Haefde foregenga

Fýrene loccas,  
 Bláce beámas.

- 30 Bell egsan hweóp  
 In thám here-threate  
 Hatan lige,  
 Thaet he on wéstene  
 Werod forbaernde,  
 Nymthe hie mód-hwate  
 Moyses hýrde.

Sceán scír werod,  
 Scýldas lixton;  
 Gesawon rand-wígan

- 40 Rihte stráete  
 Segn ofer sweoton,  
 Oth-thaet sae-faesten,  
 Landes aet ende,  
 Leód-maegne forstód  
 Fus on forth-wég.—

## 7.—THE OVERTHROW OF THE EGYPTIANS IN THE RED SE

—Folc wæs afaered,  
 Flód-egsa becóm  
 Gástas geomre;  
 Geofon deathe hweóp;  
 Wæron beorh-hlithu  
 Blóde bestémede;  
 Holm heolfre spáw;  
 Hreám wæs on ythum;  
 Waeter waepna ful;

## 10 Wael-mist astáh.

Wæron Egypte  
 Eft oncyrde;  
 Flugon forhtigende,  
 Fæc ongeton;  
 Woldon here blithe  
 Hámas findan;  
 Gylp wearth gnornra;  
 Him ongen genap  
 Atol ytha gewealc;

## 20 Ne thaer ænig becóm

Herges to háme,  
 Ac behindan beleác  
 Wyrð mid waege.  
 Thaer æc wégas lágan  
 Mére módgode.  
 Maegen wæs adrenced,  
 Streámas stódon  
 Storm up-gewát  
 Heáh to heofonum;

## 30 Here-wópa mæst

Láthe cymdon;  
 Lyft up-geswearc

- Faegum staefnum ;  
 Flód blód gewód,  
 Rand-byrig wáeron rofene,  
 Rodor swipode  
 Mére-deatha, maest ;  
 Módige swulton,  
 Cyningas on corthre ;  
 40 Cyre swithrode  
 Sæs aet ende ;  
 Wig-bord scinon ;  
 Heáh ofer haelethum  
 Holm-weall astáh,  
 Mére-streám módig ;  
 Macgen wæs on cwealme  
 Faeste gefeterod.  
 Forthganges nép  
 Searwum assæled  
 50 Sand bárenode  
 Witodre fyrde,  
 Hwónne wathema streám,  
 Sin-calda sáo  
 Sealtum ythum,  
 Swá wæs gewuna,  
 Ece stathulas,  
 Nácud nýd-bóda,  
 Neósan cóme.  
 Fleáh faege gást,  
 60 Se-~~the~~ feóndum geneop ;  
 Wæs seó háewene lyft  
 Heolfre geblanden ;  
 Brim berstende  
 Blód-egesan hweóp,  
 Sáo-manna sith ;  
 Oth-~~thaet~~ sóth Metod,  
 Thurh Moyses hand,

- Mōd gerýmde.  
 Wide waethde,  
 70 Wael-faethmum sweop;  
 Flōd fámgode,  
 Faege crungon,  
 Lagu land gefeoll,  
 Lyft wæs onhrered.  
 Wicon weall-faestnu,  
 Waegas burston,  
 Multon mére-torras,  
 Thá se Mihtiga slóh,  
 Mid háligre handa,  
 80 Heofon-rices Weard,  
 Wer-beámas,  
 Wlance theóde,  
 Ne mihton forhabban,  
 Helpendra path,  
 Mére-streámes mōd,  
 Ac he manigum gesceod  
 Gyllende gryre.  
 Garsecg wedde,  
 Up-ateáh on steáp,  
 90 Egesan stódon;  
 Weollon wael-benna;  
 Witod gefeol,  
 Heáh of heofonum,  
 Hand-weorc Godes;  
 Fámig-bosma  
 Flōd-Weard slóh  
 Unhleówan waeg  
 Alde méce,  
 Thaet thy death-drepe  
 100 Drihta swáefon;  
 Synfullra sweot  
 Sawlum lunnon

- Faeste befarene,  
 Flód-blác here;  
 Siththan hie on bogum  
 Brún ypping,  
 Módig-waega maest,  
 Maegen eall gedreás;  
 Thá-thá gedrencte  
 110 Dugoth Egypta,  
 Faráon mid his folcum.  
 He onfand hrathe  
 Siththan gestáh,  
 Godes andsaca,  
 Thæt wæs mihtigra  
 Mére-flódes Weard;  
 Wolde huru faethmum  
 Hilde gesceádan,  
 Yrre and egesfull.  
 120 Egyptum wearth  
 Thaes daeg-weorces  
 Deóp leán gesceod;  
 Forthám thaes heriges  
 Hám eft ne cóm,  
 Ealles ungrundes,  
 Aenig tó láfe,  
 Thaette sith heora  
 Secgan móste  
 Bódigean aefter burgum,  
 130 Beálo-spella maest;  
 Hord-wearda hryre,  
 Haeletha cwenum;  
 Ac thá maegen-threatas  
 Mére-death geswealh.—



## II. FROM ABBOT AELFRIC'S VIEW OF THE SACRED SCRIPTURES.

### 1.—THE FALL OF LUCIFER.

- Se Aelmihtiga Scippend  
 Geswutelode hine-sylfne  
 Thurh thá miclan weorc  
 The he geworhte aet fruman,  
 And wolde thaet thá gesceafta  
 Gesawon his mæertha,  
 And on wuldre mid him  
 Wunodon on écnisse,  
 On his undertheódnisse
- 10 Him aefre gehýrsume ;  
 For-thám-the hit ys swithe wólic  
 Thaet thá geworhtan gesceafta  
 Thám ne beón gehýrsume  
 The hí gesceóp and geworhte.  
 Naes theós woruld aet fruman,  
 Ac hí geworhte God-sylf,  
 Se-the aefre thurhwunode  
 Búton aelcum anginne  
 On his miclan wuldre,
- 20 And on his maegen-thrymnisse,  
 Eall swá mihtig swá he nú ys,  
 And eall swá micel on his leohte ;  
 For-thám-the he ys sóth leoht and lif,  
 And sóthfaestnis.  
 And se raed wæs aefre  
 On his raedfaestum gethance,

- Ƞaet he wyrcean wolde  
 Ƞá wundorlican gesceafta ;  
 Be-Ƞán-Ƞe he wolde,  
 30 Ƞurh his miclan wísdóm,  
 Ƞá gesceafta gescippan,  
 And, Ƞurh his sóthan lufe,  
 Hig lif-faestan  
 On Ƞám life Ƞe hí habbath.  
     Hér is seó Hálige Ƞrýnis  
 On Ƞisum Ƞrim hádum :  
 Se Aelmihtiga Faeder,  
 Of nánun othrum gecumen,  
 And se micla Wísdóm,  
 40 Of Ƞám wísan Faeder  
 Aefre—of him ánum  
 Bútan ánginne—acenned,  
 Se-Ƞe us alýsde  
 Of úrum Ƞeowte syththan,  
 Mid Ƞáere menniscnisse  
 Ƞe he of Márian genam ;  
 Nú is heora bégra lufu  
 Him bám aefre gemaene.  
 Ƞaet is se Hálga Gást  
 50 Ƞe ealle Ƞing gelíffaest,  
 Swá micel and swá mihtig,  
 Ƞaet he mid his gife  
 Ealle Ƞá englas on-lyht  
 Ƞe eardiath on heofenum ;  
 And ealra manna heortan,  
 Ƞe on middan-earde libbath,  
 Ƞá-Ƞe rihtlice gelyfath  
 On Ƞone lyfigendan God ;  
 And ealra manna synna  
 60 Sóthlice forgifth,  
 Ƞám-Ƞe heora synna

- Silf-willes behreówsíath ;  
 And nis nán forgifenis  
 Búton ðurh his gife :  
 And he spræc ðurh witegenan  
 The witegodon ymbe Críst ;  
 For-ðan-the he ys se willa,  
 And, witodlice, lufu  
 ðaes Faeder and ðaes Suna,  
 70 Swá-swá we sædon sér.  
     Seofon-fealde gifa  
     He gifth man-cynne,  
     Git be ðám ic awrát sér  
     On sumum othrum gewrite,  
     On Engliscre spræce,  
     Swá-swá Isaias se witega  
     Hit on béc sette,  
     On his witegunge  
     Se Aelmihtiga Scippend  
 80 Þá-þá he englas gesceóp,  
     Þá geworhte he, ðurh his wísdóm,  
     Tyn ængla werod,  
     On ðám forman daege,  
     On micelre faegernisse ;  
     Fela ðúsenda,  
     On ðám frum-sceafte,  
     Þaet hí on his wuldre  
     Hine wurthedon ealle ;  
     Líc-hamleáse,  
 90 Leohte and strange,  
     Búton eallum synnum,  
     On gesaelthe libbende ;  
     Swá wlitiges gecyndes,  
     Swá we secgan ne magon ;  
     And nán yfel ðing  
     Næs on ðám englum ðá-git ;

- Ne nán yfel ne cóm  
 T̃urh Godes gesceapennisse;  
 For-t̃hán-t̃he he-sylf ys eall-gód,  
 100 And aelc gód cymth of him.  
     And t̃há englas t̃há wunodon  
     On t̃hám wuldre mid Gode;  
     Hwaet-t̃há binnan six dagum,  
     T̃he se sótha God  
     T̃há gesceafta gesceóp  
     T̃he he gescippan wolde,  
     Gesceawode se án engel,  
     T̃he t̃háer ænlicost wæs,  
     Hú faeger he-sylf wæs,  
 110 And hú scínende on wuldre;  
     And cunnode his mihte,  
     T̃haet he mihtig wæs gesceapen,  
     And him wel gelicode  
     His wurthfulnis t̃há;  
     Se hátte Lúcifer,  
     T̃haet ys, *Leoht-berend*,  
     For t̃háere miclan beorhtnisse  
     His mæran híwes.  
     T̃há t̃húhte him tó huxlic  
 120 T̃haet he híran sceolde  
     Aenigum hláforde,  
     T̃há he swá ænlic wæs,  
     And nolde wurthian t̃hone -  
     T̃he hine geworhte,  
     And him t̃hancian aefre  
     T̃haes t̃he he him f̃orgeáf;  
     And beón him under t̃heodd,  
     T̃haes-t̃he swithor geornlice,  
     For t̃háere miclan mæerthe  
 130 T̃he he hine gemaethegode.  
     He nolde t̃há habban his Scippend

- Him tó hláforde,  
 Ne he nolde ðurhwunian  
 On ðære sóthfaestnisse  
 Þæs sóthfaestan Godes Suna  
 The hine gesceóp faegerne ;  
 Ac wolde mid riccetera  
 Him rice gewinnan,  
 And ðurh módignisse  
 140 Hine macian tó Gode :  
 And nam him gegadan,  
 Ongean Godes willan,  
 Tó his unraede,  
 On-eornost gefaestnod.  
 Þá naefde he nán setl,  
 Hwær he sittan mihte,  
 For-þán-þe nán heofon  
 Nolde hine a-beran ;  
 Ne nán rice náes  
 150 The his mihte beón  
 Ongean Godes willan  
 The geworhte ealle þing.  
 Þá afunde se módiga  
 Hwilce his mihta wæron,  
 Þá-þá his fét ne mihton  
 Furthor ahwær standan ;  
 Ac he feoll þá adún  
 Tó deofle awend ;  
 And ealle his gegadan  
 160 Of þám Godes-hirede  
 Intó hell-wíte,  
 Be heora gewirhtum.
-

## 2.—THE STORY OF ST. JOHN AND THE YOUNG MAN.

—Thá æfter sumum fyrste

Ferde se Apostol,

Swá-swá he geláthod wáes

Thurh thá geleáffullan,

Tó gehendum burgum,

Bódigende geleáfan.—

He becóm thá to ánre byrig,

Swá-swá he gebeden wáes,

Gehende Ephesan,

10 And tháer bisceop gehádode,

And thá circlican theawas

Him-sylf tháer getæhte

Thám gehádodum preostum

The he tháer gelogode ;

And mid micelre mæerthe

Thæt mennisc tháer lærde

Tó Godes geleáfan,

Mid glædre heortan.

Thá geseáh Ióhannes

20 Sumne cniht on thám folce,

Iunglicre ylde,

And áenlices hiwes ;

Stranglicne on waestme,

And wynlicne on nebbe ;

Swithe glædne on móde,

And on angite cafne ;

And begann to lufienne,

On his lithum theawum,

Thone iungan cniht,

30 Thæt he hine Criste gestrýnde.

Thá beseáh Ióhannes

Swá up-tó thám bisceope

- The þá niwan wæs gehádod,  
 And him thus tó-cwaeth :  
 “ Wite þú, lá bisceop !  
 Thaet ic wille thaet þú haebbe  
 Thisne iungan mann mid þe  
 On þínre láre aet hám ;  
 And ic hine þe befaeste  
 40 Mid heálicre gecneordnysse,  
 On Crístes gewitnysse,  
 And þissere geláthunge.”  
 Hwaet-þá se bisceop  
 Blíthelice underfeng  
 Þone foresáedan cniht,  
 And sáede thaet he wolde  
 His gýmene habban  
 Mid geornfulnysse,  
 Swá he him bebeád,  
 50 On his wununge mid him.  
 Ióhannes þá eft  
 Ge-edleáhte his word,  
 And gelóme bebeád  
 Thám bisceope mid háesum,  
 Thaet he þone iungan cniht  
 Gewíssian sceolde  
 Tó thám hálgan geleáfan ;  
 And he hám þá gewende,  
 Eft tó Ephesa-byrig,  
 60 Tó his bisceop-stóle.  
 Se bisceop þá underfeng,  
 Swá-swá him beboden wæs,  
 Þone iungan cniht,  
 And him Crístes láre  
 Daeg-hwamlice taehte,  
 And hine deórwurthlice heold,  
 Oth-þaet he hine gefullode,

- Mid fullum trúwan,  
 Thaet he geleáfful wære,  
 70 And he wunode swá mid him,  
 On árwurthnyse,  
 Oth-thaet se bisceop  
 Hine let faran be his willan;  
 Wénde thaet he sceolde  
 On Godes gife þurhwunian  
 On gástlicum theawum.  
 He geseáh þá sona  
 Thaet he his-sylfes geweold,  
 On ungeripedum freóðóme,  
 80 And unstaethigum theawum;  
 And began þá tó lufienne  
 Leahtras tó swithe,  
 And fela untheawas  
 Mid his efen-ealdum cnihtum  
 The unraedlice ferdon  
 On heora ídelum lustum,  
 On gewemmednyssum,  
 And wóclicum gebaerum.  
 He and his geferan  
 90 Thá begunnon tó lufienne  
 Thá miclan druncennysse,  
 On nihtlicum gedwylde,  
 And híg thá hine on-gebróhton,  
 Thaet he begann tó stelanne  
 On heora gewunan,  
 And he gewénede swá  
 Hine-sylfne simble  
 Tó heora synlicum theawum,  
 And tó márum morth-dædum  
 100 Mid thám mánfullum floce.  
 He genam thá heardlice,  
 Thurh heora láre,



- On his orþhance,  
 Thá egeslican dæda ;  
 And swá-swá módig hors,  
 The ungemidlod býth,  
 And nele gehýrsumian  
 Thám the him on-uppan sitt ;  
 Swá ferde se cniht  
 110 On his fracedum dædum,  
 And on morth-dædum  
 Miclum gestrangod,  
 On orwénnyse  
 His ágenre hæle ;  
 Swá-thaet he ortrúwode  
 On his Drihtnys mildheortnysse,  
 And his fulluhtes ne róhte  
 The he underfangen hæfde.  
 Him thúhte thá tó wáclíc,  
 120 Thaet he wolde gefremman  
 Thá leásan Leahtras,  
 Ac he leornode aefre,  
 Máran and máran,  
 On hys mánfulnysse ;  
 And ne let nánne  
 His gelican on yfele.  
 He ne geþhafode thá  
 Thaet he underþeodd wære  
 Yfelum gegadum  
 130 The hine ær forlærdon,  
 Ac wolde beón yldest  
 On thám yfelan floce ;  
 And geworhte his geferan  
 Tó wealdgengum ealle,  
 On wídgillum dúnnum,  
 On ealre hreównysse.  
 Eft thá aefter fyrste

- Ferde se apostol  
 Tó ƿhære foresædan byrig  
 140 ƿhe se bisceop on-wunode,  
 ƿhe ƿhone cniht hæfde  
 On his gýmene æror,  
 Swá-swá Ióhannes het,  
 And he hine befaeste ;  
 And he swithe blithe wæs  
 Aet ƿhám bisceop-stóle.  
 Syththan he gedón hæfde  
 His Drihtenes ƿhenunga,  
 And ƿhá ƿhing gefyllede  
 150 ƿhe he for geláthod wæs,  
 He cwaeth ƿhá ánrædlice :  
 “ Eála ƿhú, lá bisceop !  
 Gebring me nú aetforan  
 ƿhaet-ƿhaet ic ƿhé befaeste,  
 On mínes Drihtnes trúwan,  
 And on ƿhære gewitnysse  
 ƿhe ƿhú wissian scealt,  
 On ƿhissere geláthunge.”  
 He wearth ƿhá ablicged,  
 160 And wénde ƿhaet he bæde  
 Sumes othres sceattes,  
 Oththe sumes feós,  
 ƿhaes-ƿhe he ne underfeng  
 Fram ƿhám apostole ;  
 Ac he eft beƿhóhte  
 ƿhaet se eádiga Ióhannes  
 Him leógan nolde,  
 Ne hine ƿhaes biddan  
 ƿhaet he ær ne befaeste,  
 170 And forhtmód wafode.  
 Ióhannes ƿhá geseáh  
 ƿhaet he sæt ablicged,

- And cwaeth him eft thus to:  
 " Ic bidde aet the nu  
 Thaes iungan cnihtes  
 The ic the aer befaeste,  
 And thaes brothor sawle,  
 The me besorh ys."  
 Tha begann se ealda  
 180 Incuthlice siccettan,  
 And mid wope wearth  
 Witodlice ofergoten,  
 And cwaeth to Iohanne:  
 " He, Leof! ys nu dead."  
 Tha befran Iohannes  
 Faerlice and cwaeth:  
 " Hu ys he, la! dead,  
 Oththe hwilcum deathe?"  
 He cwaeth him eft thus  
 190 To andsware:  
 " He ys Gode dead,  
 Forthan-the he leahterfull  
 And geleafleas aet-baerst,  
 And he ys geworden nu  
 To wealdgengan,  
 And thara sceathena ealdor  
 The him-sylf gegaderode,  
 And wunath on anre dune  
 Mid manegum sceathum,  
 200 Tham-the he nu ys ealdor  
 And heretoga."  
 Hwaet-tha Iohannes,  
 Mid ormaetre geomerunge,  
 Cwehte his heafod,  
 And cwaeth to tham biscope:  
 " Godne hyrde let ic the,  
 Thaet thu thaes brothor sawle heolde;

- Ac beó me nú gegearcod  
 An geraedod hors,  
 210 And látteow thaes wéges  
 The lith tó thám sceáthum."  
 And man him sona fand  
 Thaes-the he frimdig wæs,  
 And he fram thære ciricean sona  
 Swithe efste,  
 Oth-thaet he geseáh  
 Thæra sceáthena faer,  
 And tó thám weardmannum  
 Witodlice becóm.  
 220 Thá gelahton thá weardmenn  
 His weald-lether faeste,  
 Thaet he mid fleáme huru ne aet-burste;  
 Ac he nolde him aetfleón,  
 Ne nanes fleámes cepan,  
 Ac he clypode ofer-eall:  
 "Ic cóm me-sylf tó eow,  
 A-lædath me nú tó,  
 Bútan láthe, eowerne ealdor."  
 Híg clipodon thá mid-thám  
 230 Thone cniht him rathe tó,  
 The hira heáfodmann wæs,  
 And he cóm thá gewaemnod;  
 And he mid sceáme wearth  
 Sona ofergoten,  
 Thá-thá he oncneów  
 Thone Cristes apostol;  
 And begann tó fleónne  
 Fram his andweardnysse.  
 Ióhannes thá heow  
 240 Thaet hors mid thám spuran,  
 And wearth him aefterweard,  
 And his ylde ne gýmde,

- Clypode ƿhá hlúde,  
 And cwaeth tó ƿhám fleóndum :  
 “Eála ƿhú mín sunu !  
 Hwí fýhst ƿhú ƿhinne faeder,  
 Hwí fýhst ƿhú ƿhisne ealdan  
 And ungewaepnodan ?  
 Ne ondræd ƿhé, lá earming !  
 250 Git ƿhú hæfst lífes híht ;  
 Ic wille agildan gesceád  
 For ƿhinre sawle Críste,  
 And ic lustlice wille  
 Mín líf for ƿhé syllan,  
 Swá-swá se Hælend sealde  
 Hine-sylfne for us,  
 And míne sawle ic wille  
 Syllan for ƿhinre :  
 Aet-stand huru nú  
 260 And gehýr ƿhás word,  
 And gelyf ƿhaet se Hælend  
 Me asende tó ƿhé.”  
 ƿhá aet-stód se wealdgenga,  
 Syththan he ƿhás word gehýrde,  
 And aleát tó eorthan  
 Mid eallum líc-haman,  
 And awearp his waemma,  
 And weop swithe biterlice,  
 And he bifiende feoll  
 270 Tó Ióhannes fótum,  
 Mid geomerunge and ƿhoterunge,  
 Mid teárum ofergoten,  
 Biddende miltsunge  
 Be-ƿhán-ƿhe he mihte,  
 And behydde his swithran hand,  
 Ofsceámod for-ƿhearle  
 For ƿháere morth-dæde

- The he gedón hæfde,  
 And for þám manslihte  
 280 The he slóh mid þære handa.  
     Thá swór se apostol,  
     Thæt he sóthlice wolde  
     Him mildsunge begitan  
     Aet þám mildheortan Hælende;  
     And eác he-sylf aleát tó him,  
     And gelahte his swithran,  
     Forthán-þe he ofdraedd wæs  
     For his morth-dædum;  
     And alaedde awég  
 290 Wépendne tó circean,  
     And for hine gebæd  
     Mid brotherlice lufe,  
     Swá-swá he him behet,  
     Tó þám Hælende gelóme;  
     And eác mid faeste  
     Fela daga on-án,  
     Oth-þæt he him mildsunge begeat  
     Aet þám mildheortan Criste.  
     He hine fréfrode eác  
 300 Mid his faegere láre,  
     And his afyrhte mód,  
     Swithe faegerlice,  
     Mid his frófre gelíthe-wæhte,  
     Thæt he ne wurde ormód;  
     And he nátes-hwón ne geswác,  
     Aer-þán-þe his sawul wæs  
     Withinnan gegladod  
     Thurh þone Hálgan Gást,  
     And he mildsunge hæfde  
 310 Ealra his misdæda.  
     He hine hádode eác  
     Tó þæs Hælandes theowdóme,

Ac us ne secgth ná seó racu,  
Tó hwám he hine sette,  
Búton-~~th~~æt he sealde  
Sóthe gebysnunge  
Eallum dæd-bétendum  
~~T~~he tó Drihtene gecyrrath,  
~~T~~hæt híg magon arisan,  
320 Gif híg rædfaeste beóth,  
Fram heora sawla deathe,  
And fram heora synna bendum;  
And heora Scippend gladian,  
Mid sóthre dæd-bóte,  
And habban ~~th~~æt éce líf  
Mid ~~th~~ám leófan Hælende,  
Se-~~th~~e á ríxath,  
On écnysse. Amen.

### III. A PARAPHRASE OF THE "PATER-NOSTER."

#### OUR FATHER.

Thú eart úre Faeder,  
 Ealra Wealdend,  
 Cyning on wuldre,  
 Forthám we clypiath,  
 Tó the aefre biddath.  
 Nú thú ythost miht  
 Sawle alýsan.  
 Thú hig sendest aer,  
 Thurh thine aethelan hand,  
 10 Intó thám flaesc.

Ac hwaer cymth heó nú?  
 Búton thú, Engla God!  
 Eft hig alýse,  
 Sawle of synnum,  
 Thurh thine sóthan miht.

#### WHO ART IN HEAVEN.

Thú eart on heofonum,  
 Hiht and frófor,  
 Blissa beorhtost!  
 Ealle abugath tó the;  
 20 Thínra gásta thrym,  
 Anre staefne,  
 Clypiath tó Críste;  
 Cwethath ealle thus:  
 Hálíg eart thú! Hálíg!



- Heofon-engla Cyning!  
 Drihten úre!  
 And ðine dómas synd  
 Rihte and rúme;  
 Raecð efne gehwám,  
 30 Aeghwilcum menego, Gewyrhta.  
 Wel bið ðám ðe wyrð  
 Willan ðinne.

## HALLOWED BE THY NAME.

- Swá is gehálgod  
 Þín heáh-nama,  
 Swithe mærlíce!  
 Manegum gereordum,  
 Twá and hund-seofontig—  
 Þæs-ðe secgath béc,  
 Þaet þú, Engla God!  
 40 Ealle gesettest  
 Aelcere ðeóde,  
 Theow and wisan  
 Þá wurthiath þín weorc,  
 Wordum and dædum;  
 Þurh gecynde clypiath  
 And Crist hériath,  
 And þín lóf lædath,  
 Lifigenda God!  
 Swá þú eart ge-aethelod  
 50 Geond ealle woruld.

## • THY KINGDOM COME.

Cum nú and mildsa,  
 Mihta Waldend!  
 And us þín rice alýf,  
 Rihtwisa Déma!

Earda selost!  
 And éce lif.  
 Tháer we sibbe and lufe  
 Sámod gemetath;  
 Eágena beorhtnysse,  
 60 And ealle mirhthe.  
 Tháer bith gehýred  
 Thín hálige lóf,  
 And thín micle miht,  
 Mannum tó frófre.  
 Swá thú, Engla God!  
 Eallum blissast.

THY WILL BE DONE.

Gewurthe thín willa,  
 Swá thú Waldend eart,  
 Ece ge-openod  
 70 Geond ealle woruld;  
 And thú the-silf eart  
 Sóthfaest Déma,  
 Rice-raedbora,  
 Geond rúmne grund;  
 Swá thín heáh-setl is  
 Heáh and mære,  
 Faeger and wurthlic,  
 Swá thín Faeder worhte  
 Aethel and éce;  
 80 Tháer thú on sittest,  
 On thære swithran healfe.  
 Thú eart Sunu and Faeder;  
 Ana, aegther; swá  
 Is thín aethele gecynd  
 Miclum gemaersod;  
 And thú manegum helpst;

Ealra cyninga ðrym  
 Clypast ofer ealle.  
 Bith ðin wulder-word

90 Wide gehýred.

Þónne ðú ðíne fyrde  
 Fægere geblissast;  
 Sylest miht and munde  
 Miclum herige;  
 And we ðhanciath,  
 Þúsenda fela;  
 Eall engel-ðrym,  
 Anre staefne.

AS IT IS IN HEAVEN.

Swá ðhé on heofonum,

100 Heáh-Þrymnesse

Aethele and éce,  
 A ðhanciath  
 Claene and gecorene  
 Cristes ðhegnas;  
 Singath and biddath  
 Sóthfaestne God,  
 Are and gifnesse  
 Ealre ðheóde,  
 Þónne ðú him tihtest,  
 110 Týr-eádiga Cyning!  
 Swá ðú eádmód eart,  
 Ealre worulde  
 Sý ðhé ðhanc and lóf;  
 Þinre mildse  
 Wuldor and willa.  
 Þú gewurthod eart  
 On heofon-ríce  
 Heáh Cáser!

## SO ON EARTH.

- And on eorþan,  
 120 Ealra cyninga  
 Help and heáfod !  
 Hálíg Læce !  
 Raedlic and rihtwís !  
 Rúm-heort-hláford !  
 Thú ge-aethelodest  
 Thé ealle gesceafta,  
 And to-syndrodest híg  
 Siththan on manega ;  
 Sealdest aelcre gecynde  
 130 Agene wísan ;  
 And á thine mildse  
 Ofer manna bearn.

## OUR DAILY BREAD.

- Swá mid sibbe senst  
 Urne hláf daeg-hwamlice ;  
 Duguthe thínre  
 Rihtlice dælest  
 Méte thinum mannum ;  
 And him máre geháetest  
 Aefter ferhth-sithe,  
 140 Thines Faeder rice  
 Thaet wæs on fruman  
 Faegere gegeárwod ;  
 Earda selost !  
 And éce lif,  
 Gif we sóth and riht  
 Symle gelaéstath.

## GIVE US THIS DAY.

Syle us tó-daeg, Drihten,  
 Thine mildse and miht,  
 And úre mód gebig,  
 150 Thegnas and theowas,  
 On thin gewill.  
 Bewyre us on heortan,  
 Háligne gást on-innan,  
 And us fultum syle,  
 Thaet we móton wyrcan  
 Willan thinne,  
 And the betaecan  
 Týr-eádiga Cyning!  
 Sawla úre  
 160 On thin-selfes hand.

## AND FORGIVE US OUR TRESPASSES.

Forgif us úre synna,  
 Thaet us ne scámige eft,  
 Drihten úre!  
 Thónne thú on dóme sitst,  
 And ealle menn  
 Up-arisath,  
 The fram wíte and fram wére  
 Wurdon acennede;  
 Beóth thá gebrosnodan eft  
 170 Bán mid thám flaesce,  
 Ealle án-súnde  
 Eft gewordene;  
 Thaet we swutollice  
 Siththan oncnáwath  
 Eall thaet we geworhton

- On woruld-ricē,  
 Betere and wyrse.  
 Thæær beóth bútan geára;  
 Ne mage we  
 180 Hit ná dyrnan,  
 For-þám-þe hit  
 Drihten wát;  
 And thæær gewitnessa  
 Beóth,—wuldor micel!—  
 Heofen-warū,  
 And eorþ-warū,  
 Hell-warū, þridde!  
 Thónne býth egsa  
 Geond ealle woruld.  
 190 Thæær man us tyhhath  
 On-dæg twégen eardas,  
 Drihtenes áre,  
 Oththe deofoles þeowet;  
 Swá-hwaether we ge-eárniath  
 Hér on life thá-hwile  
 The úre nihta  
 Maeste wæron.

## AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.

- Ac thónne us alýseth  
 Lifigende God  
 200 Sawla úre,  
 Swá we hér gifath  
 Earmon mannum  
 The with us agiltath.

## AND LEAD US NOT INTO TEMPTATION.

- And ná us thú ne læt  
 Láthe beswican,

- On costnunga  
 Cwellan and baernan  
 Sawla úre;  
 Theáh we synna fela  
 210 Didon for úre disig,  
 Daeges and nihtes;  
 Idele spraece,  
 And unriht weorc;  
 Thine bodu bráecon.  
 We the biddath nú,  
 Aelmihtiga God!  
 Are and gifnesse;  
 Ne læt swá heanlice  
 Thin hand-geweorc,  
 220 On ende-daege,  
 Eall forwurthan.

## BUT DELIVER US FROM EVIL.

- Ac alys us of yfele.  
 Ealle we beþhurfon  
 Godes gifnesse;  
 We agylt habbath,  
 And swithe gesyngod.  
 We the, sóthfaesta God!  
 Hériath and lófiath,  
 Swá the Hælend eart,  
 230 Cyne-bearn gecydd  
 Cwycum and deadum;  
 Aethel and éce  
 Ofer ealle thing.  
 The miht on ánre handa  
 Eáthe befealdan  
 Ealne middan-eard;  
 Swile is mæra Cyning.

AMEN.

Sý swá ȝhú-silf wilt,  
 Sóthfaesta Déma!  
 240 We ȝhé, Engla God,  
 Ealle hériath,  
 Swá ȝhú eart gewurthod  
 A on worulda forth.

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#### IV. A PARAPHRASE OF THE "GLORIA PATRI."

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GLORY BE

Sý Țhé wulder and lóf  
 Wide ge-openod  
 Geond ealle ȝheóda;  
 Țhanc and willa,  
 Maegen and mildse,  
 And ealles módes lufu;  
 Sóthfaestra sib,  
 And ȝhín-silfes dóm  
 Woruld-gewlítegod;  
 10 Swá Țhú wealdan miht  
 Eall eorþhna maegen,  
 And uplyfte wind;  
 And wolcnu wealdeþ,  
 Ealle on-riht.



TO THE FATHER, AND TO THE SON, AND TO THE HOLY  
GHOST.

- Thú eart frófra Faeder,  
And Feorh-hyrde ;  
Lifes Látteow,  
Leohtes Wealdend ;  
Asundrod fram sinnum ;  
20 Swá ̥hín Sunu máera,  
Thurh cláene gecynde.  
Cyning ofer ealle,  
Beald! gebletsod !  
Bóca Láreow,  
Heáh Hige-frófer.

AS IT WAS IN THE BEGINNING.

- Swá wáes on fruman  
Freá man-cynnes  
Ealre worulde  
Wlíte and frófer,  
30 Cláen and craeftig.  
Thú gecyðdest  
Thaet ̥há ̥hú, éca God!  
Ana geworhtest,  
Thurh hálige miht,  
Heofenas and eorthan,  
Eardas and uplyfte,  
And ealle ̥hing.  
Thú settest on foldan  
Swithe fela cynna,  
40 And to-syndrodest híg  
Siththan on manega.  
Thú geworhtest,  
Eca God!

Ealle gesceafta  
 On six dagum.  
 Seofothan ƿú gerestest  
 ƿín faegere weorc,  
 And ƿú Sunnan-daeg  
 Silf hálgoðest ;

- 50 And ƿú mærsodeðt hine  
 Manegum tó helpe.  
 ƿhone heán daeg  
 Healdath and frithiath  
 Ealle ƿhá-ƿhe cunnon  
 Cristene ƿheawas,  
 Hálige heort-lufan,  
 And ƿhaes Heáhstan gebod,  
 On Drihtenes naman ;  
 And se daeg is gewurthod.

IS NOW, AND EVER SHALL BE.

- 60 And nú symle,  
 ƿhíne sóthan weorc  
 And ƿhíne micle mih̃t  
 Manegum swutelath  
 Swá ƿhíne craeftas.  
 Híg cythath wíde,  
 Ofer ealle woruld,  
 “ Ece standath  
 Godes hand-weorc ;  
 Grówath swá ƿú hete.”
- 70 Ealle ƿhé hériath,  
 Hálige dreámas  
 Cláenre stefne,  
 And Cristene béc,  
 Eall middan-eard ;  
 And we menn cwethath,

On grunde hér,  
 "Gode lif and ȝanc,  
 Ece willa,  
 And ȝin ágen dóm!"

## WORLD WITHOUT END.

- 80 And on worulda woruld  
 Wunath and rixath  
 Cyning innan wuldre,  
 And his ȝá gecorenan,  
 Hálige gástas,  
 Wlitige englas,  
 Heáh-ȝhrymnesse  
 And wuldor-gife;  
 Sóthre sibbe,  
 Sawla ȝancunge,  
 90 Módes mildse.  
 Ȝaér is seó maeste  
 Lufu háligdómes.  
 Heofonas syndon,  
 Ȝurh ȝin éce word,  
 Aeghwaér fulle.  
 Swá synd ȝine mihta,  
 Ofer middan-eard,  
 Swutole and gesýne,  
 Ȝaet ȝú hig silf worhtest.

## AMEN.

- 100 We ȝaet sóthlice secgath,  
 Ealle ȝurh cláene gecynde  
 Ȝú eart Cyning on-riht,  
 Cláen and craeftig.  
 Ȝú gecyddest ȝaet,

Thá thú, mihtiga God!  
 Mann geworhtest,  
 And him on-dydest  
 Orth and sawle;  
 Sealdest word and gewit,  
 110 And waestma gecynde;  
 Cyddest thine craeftas.  
 Swilc is Crístes miht!

---

## V. HYMN TO THE TRINITY.

Eála seó wlitige,  
 Weorthmynda full,  
 Heáh and hálig,  
 Heofuncund Thrynes,  
 Bráde geblissad  
 Geond beorht-wongas!  
 Thá mid rihte seulon  
 Word-berende,  
 Earne eorth-wara,  
 10 Ealle maegene,  
 Hérigan heáhlice.  
 Nú us Háelend-God  
 Waerfaest onwráh,  
 Thaet we hine witan móton;  
 Forþón hý daéd-hwaete,  
 Dóme geswithde,  
 Thaet sóthfaeste  
 9\*

- Seraphinnes cynn  
 Uppe mid englum,  
 20 A bremende,  
 Un-athreotendum  
 Thrymmum singath,  
 Ful heáhlice,  
 Hlúdon stefne,  
 Faegre feor and neáh;  
 Habbath folgotha  
 Cyst mid Cyninge.  
 Him thaet Críst forgeáf,  
 Thaet hý móton his aet-wiste  
 30 Eágum brucan;  
 Simle singales  
 Swegel-gehyrste  
 Weorthian, Waldend,  
 Wide and síde;  
 And mid hyra fithrum  
 Freán aelmihtiges  
 Ansýne wurthiath,  
 Ecan Dryhtnes;  
 And ymb theóden-stól  
 40 Thringath georne,  
 Hwylc hyra nehst maege  
 Ussum Nergende  
 Flihte lacan,  
 Frith-geardum in;  
 Lófiath Leóficne,  
 And in leohte him  
 Thá word cwethath,  
 And wuldriath  
 Aethelne Ord-fruman  
 50 Ealra gesceafta:  
 “Hálig eart thú, hálig!  
 Heáh-engla Brego,

- Sôth sigores Freá ;  
 Simle ðú bíst hálig,  
 Dryhtna Dryhten ;  
 A ðín dóm wunath  
 Eorþlic mid aeldum,  
 In aelce tíde,  
 Wide geweorþað ;  
 60 Þú eart weoroda God,  
 Forþón ðú gefyldest  
 Foldan and rodoras,  
 Wigendra Hleó !  
 Wuldres ðínes.  
 Helm al-wihta !  
 Síc ðé in heáhnnessum  
 Ece hælo,  
 And in eorþan lóf,  
 Beorht mid beornum.  
 70 Þú gebletsað leofa,  
 The in Dryhtnes naman  
 Dugethum cóme,  
 Heanum tó broþre ;  
 Thé in heáhthum síe,  
 A bútan ende,  
 Ece hérenes."

## VI. HYMN ON THE NATIVITY.

- 
- “Eá! Ióseph mín,  
 Iácobes bearn,  
 Maeg Dáuides,  
 Maeran cyninges,  
 Nú þú freóthe scealt  
 Faeste gedáelan,  
 Aláetan lufan míne.  
 Ic lungre eom  
 Deópe gedrefed,  
 10 Dóme bereáfod;  
 Forþón ic worn for þé  
 Worda haebbe  
 Sídra sorga,  
 And sár-cwida  
 Hearmes gehýred;  
 And me hosp-sprecath  
 Torn-worda fela.  
 Ic teáras sceal  
 Geótan, geomor-mód;  
 20 God eáthe maeg  
 Geháelan hyge-sorge  
 Heortan mínre,  
 Afréfran fea-sceafre.”—  
 “Eá! faemne geong,  
 Macgth María,  
 Hwaet bemurnest þú,  
 Cleopast ceárigende?  
 Ne ic culpan in þé,  
 Incan aénigne

- 30 Aefre onfunde,  
 Womma geworhtra;  
 And ̥thú ̥thá word sprecest,  
 Swá ̥thú sylfa síe  
 Synna gehwylcre,  
 Firena gefylled."—  
 "Ic tó fela hæbbe,  
 ̥Thaes byrdscypes,  
 Bealwa onfangen.  
 Hú maeg ic ládigan
- 40 Láthan spræce,  
 Oththe andsware  
 Aenige findan  
 Wrathum tó-withre?"—  
 "Is ̥thæt wide cuth  
 ̥Thæt ic, of ̥thám torhtan  
 Temple Dryhtnes,  
 Onfeng freólice  
 Faemnan cláene,  
 Womma léase;
- 50 And ̥nú gehwyrfed is,  
 ̥Thurh nát hwylces!  
 Me náther deag,  
 Secge ne swige;  
 Gif ic sóth spræce,  
 ̥Thónne sceal Dáuides  
 Dóhtor sweltan,  
 Stánum of-tyrfed.  
 Gen strengre is  
 ̥Thæt ic morthor hele,
- 60 Scyle mán-swara,  
 Láth leóda gehwám,  
 Lifgan siththan,  
 Fracod in folcum."—  
 ̥Thá seó faemne onwrah



Riht-geryno,  
 And thus reordade :  
 " Sôth ic secge,  
 Thurh Sunu Meotudes,  
 Gásta Geóccend,

- 70 Thaet ic gen ne can  
 Thurh gemaecscipe  
 Mannes ahwáer,  
 Aenges on eorþan ;  
 Ac me eáden wearth  
 Geongre in geardum,  
 Thaet me Gábrihel,  
 Heofones heáh-engel,  
 Háelo gebóddade,  
 Sáegde sóthlice,  
 80 Thaet me swegles Gást  
 Leóman onlyhte ;  
 Sceolde ic Lifes Thrym  
 Geberan, beorhtne sunu,  
 Bearn eácen Godes,  
 Torhtes Tir-fruman.  
 Nú ic his tempel eom  
 Gefremmed bútan facne ;  
 In me Frófre  
 Gást ge-eardode.

- 90 Nú thú ealle forlæt  
 Sára sorg-ceáre,  
 Saga écne þanc  
 Máerum Meotodes Suna,  
 Thaet ic his modor gewearth,  
 Faemne forth, swá-þeáh,  
 And thú faeder cweden,  
 Woruldcund be wéne,  
 Sceolde witedóm  
 In him-sylfum beón

- 100 Sôthe gefylled.”  
 Eálá ̥hú sótha,  
 And ̥hú sibsuma  
 Ealra cyninga Cyning,  
 Críst aelmihtig !  
 Hú ̥hú ær wære  
 Eallum geworden  
 Woruldes ̥thrymmum,  
 Mid ̥thinne Wuldor-fæder,  
 Cild acenned,
- 110 ̥Thurh his craeft and meaht !  
 Nis ænig nú  
 Eorl under lyfte,  
 Secg, searo-̥thoncol,  
 Tô-̥thæs-swithe gleáw,  
 ̥The ̥thæt aseccgan mæge  
 Sund-búendum,  
 Areccan mid rihte,  
 Hú ̥thé rodera Weard  
 Aet frymthe genam
- 120 Him tô freó-bearne ;  
 ̥Thæt wæs ̥thára ̥thinga  
 ̥The hér ̥théóda cynn  
 Gefrugnon mid folcum,  
 Aet fruman ærest  
 Geworden under wolcnum,  
 ̥Thæt witig God,  
 Lifes Ord-fruma,  
 Leoht and ̥thystro  
 Gedaælde dryhtlice,
- 130 And him wæs dómes geweald,  
 And ̥thám wisan abeád  
 Weoroda Ealdor :  
 “ Nú sie geworden for̥thám,  
 Tô wídan feore,

Leoht-lixende gefeá  
 Lifgendra gehwám,  
 The in cneorissum  
 Cende weorthon."

And thá sona gelamp,

- 140 Thá hit swá sceolde,  
 Leóma leohtade  
 Leóda mægthum  
 Torht mid tunglum,  
 Aefter thone tida bigang.

Sylfa sette,  
 Thaet thú, Sunu, wære  
 Efen-eardigende  
 Mid thínne ángan Freán,  
 Aer-thón áht thisses

- 150 Aefre gewurde.

Thú eart seó Snyttro  
 The thás sídan gesceafte,  
 Mid thy Waldende,  
 Worhtest ealle;  
 Forthón nis áenig thaes horsc,  
 Ne thaes hyge-craeftig,  
 The thín fram-cyn maege  
 Fira bearnum  
 Sweotule gesethan.

- 160 Cum nú, sigores Weard,  
 Meotod man-cynnes,  
 And thíne mildse hér  
 Arfaest fywe;  
 Us is eallum neód,  
 Thaet we thín medren-cyn  
 Móton cunnan,  
 Riht-geryno.  
 Nú we areccan ne magon  
 Thaet faedren-cyn

- 170 Feor awihte.  
 Thú thisne middan-geard  
 Milde geblissa,  
 Thurh þinne hér-cyme,  
 Hælende Críst!  
 And thá gyldnan geátu  
 The in gear-dagum,  
 Full-longe áer,  
 Bilocene stódon,  
 Heofona Heáh-freá!
- 180 Hát ontýnan;  
 And usic thónne gesece  
 Thurh þin-sylfes gang  
 Eáthmód to eorthan;  
 Us is þínra árna thearf.  
 Hafath se awyrgda  
 Wulf to-stenced,  
 Deorc death-scufa,  
 Dryhten, þín eowed,  
 Wíde to-wrecen,
- 190 Thaet thú, Waldend, áer  
 Blóde gebóhtest;  
 Thaet se Beálofulla  
 Hyneth heardlice,  
 And him on hæft nimeth,  
 Ofer ussa nióda lust;  
 Forþón we Nergend the  
 Biddath geornlice,  
 Breost-gehygdum,  
 Thaet thú hraedlice
- 200 Helpe gefremme  
 Wérgum wreccan,  
 Thaet se wítes bóna  
 In helle grund  
 Hean gedreóse,

And ðín hand-geweore,  
 Haeletha Scyppend!  
 Môte arisan,  
 And on riht cuman  
 Tó ðám upcundan

- 210 Aethelan rice,  
 Þónan us ær, ðurh syn-lust,  
 Se swearta gást  
 Forteáh and fortylde,  
 Þæt we tíres wonne,  
 A bútan ende sculon  
 Earmthu dreogan,  
 Bútan ðú usic ðón ófestlicor,  
 Ece Dryhten!  
 Aet ðám leód-sceáthan,  
 220 Lifgenda God!  
 Helm aþ-wihta!  
 Hreddan wille.



## VII. HYMN ON THE CRUCIFIXION.



Þær him-sylfe geseóth  
 Sorga maeste,  
 Syn-fá menn,  
 Sárig-ferhthe;  
 Ne bith him tó áre,  
 Þæt þær fore ell-þeódum  
 Usses Dryhtnes ród  
 Andweard standeth,

- Beácna beorhtast,  
 10 Blóde bestémed  
 Heofon-Cyninges,  
 Hlutan dreóre ;  
 Beseóth mid swáte,  
 Thaet ofer side gesceafte  
 Scíre scíneth ;  
 Sceádu býth bedyrned  
 Thaer se leohta beám  
 Leódum byrhteth ;  
 Thaet, theáh, tó  
 20 Teónum weortheth,  
 Theódum tó threá,  
 Tham the thanc Gode,  
 Wom-wyrcende,  
 Wihte ne cuthon,  
 Thaes-the he on thone hálgan  
 Beám ahongen wæs  
 For man-cynnes  
 Mán-forwyrhtum,  
 Thaer he leóflice  
 30 Lifes ceápode,  
 Theóden, man-cynne,  
 On tham daege,  
 Mid thy weorthe,  
 The nó wom dyde  
 His lic-hama,  
 Leahter-firena,  
 Mid thy usic alýsde ;  
 Thaes he eft-leán wile  
 Thurh-eorneste,  
 40 Ealles genyman,  
 Thónne sió reáde  
 Ród ofer ealne  
 Swegel scíneth,

- On þháere sunnan gyld,  
 On þhá forthlice  
 Firenum fordóne,  
 Swearte syn-wyrcende,  
 Sorgum wlitath,  
 Geseóth him tó bealwe,  
 50 Þhaet him betst becóm,  
 Þhaet hý hit tó góde  
 Ongitan woldon ;  
 And eac þhá ealdan wúnda,  
 And þhá openan dolgas  
 On hyra Dryhtne geseóth,  
 Dreórig-ferhthe ;  
 Swá him mid næglum þhurh-drifon  
 Nith-hycgende  
 Þhá hwitan handa,  
 60 And þhá hálgan fét,  
 And of his sídan swá-sáme  
 Swát forleton,  
 Þhaer blóð and waeter,  
 Bú-tú aet-somne,  
 Ut becómon  
 Fore eágra gesýhthe,  
 Rinnan fore rincum,  
 Þhá he on róde wæs.  
 Eall þhis magon  
 70 Him-sylfe geseón  
 Þhónne open-ongete,  
 Þhaet he for aelda lufan,  
 Firen-fremmendra,  
 Fela þthrowade ;  
 Magon leóda bearn  
 Leohte oncnáwan  
 Hú hine lygnedon  
 Leáse on geþhancum,

- Hyspton hearm-cwidum,  
 80 And on his bleór sámōd  
 Hyra spatl speówdon;  
 Spræcon him edwit,  
 And on ðhone eádgan  
 Andwlitan swá-sáme  
 Hell-fuse menn  
 Handum slógon,  
 Folmum areahtum,  
 And fystum eác,  
 And ymb his heáfod  
 90 Heardne gebigdon  
 Beág ðhyrnenne,  
 Blinde on geðancum,  
 Dysge and gedwealde;  
 Gesegon ðhá dumban gesceafte,  
 Eorþan eall-gréne,  
 And up-rodor,  
 Forhte gefélan  
 Freán ðthrowunga,  
 And mid ceárum cwithdon,  
 100 ðheáh hí cwice náeron,  
 ðhá-ðhá hyra Scyppend  
 Sceáþan onfengon  
 Syngum handum.  
 Sunne wearþ adwaesced,  
 ðhreám aþþrysmēd.  
 ðhá sió ðheód geseáh,  
 In Hierúsalem,  
 Gód-webba cyst,  
 ðhaet aer ðhám hálgan  
 110 Húse sceolde  
 Tó weorþunga  
 Weorud sceawian,  
 Ufan eall forbaerst,



- Thaet hit on eorþan læg  
 On twám styccum ;  
 Thaes temples segl,  
 Wundor-bleóm geworht  
 Tó wlite thaes húses,  
 Sylf slat on tú,  
 120 Swylce hit seaxes ecg  
 Scearp þurhwóde.  
 Scíre burston  
 Múras and stánas,  
 Mange aefter foldan,  
 And seó eorthe eác  
 Egsan mynde,  
 Beófode on bearhtme ;  
 And se bráda sáo  
 Cythde craeftes meaht,  
 130 And of clomme bráec  
 Up ýrringa,  
 On eorþan faethm ;  
 Geá, on stéde scýnum  
 Steorran forleton  
 Hyra swacsne wlite ;  
 On þá sylfan tid,  
 Heofon hluttra ongeat,  
 Hwá hine heáhlice  
 Torhtne getremmede  
 140 Tungol-gimmum ;  
 Forþón he his bóðan sende,  
 Thá wæs geboren áerest  
 Gesceafta Scír-cýning.  
 Hwaet, eác scyldge menn  
 Gesegon tó sóthe,  
 Thy sylfan daege  
 The on þrowade,  
 Theód-wundor micel,

- Thaette eorthe ageáf  
 150 Thá hyre on-lægon ;  
 Eft lifgende  
 Up-astódon  
 Thá-the heó ær faeste  
 Befangen hæfde,  
 Deade bebyrgede,  
 The Dryhtnes bebod  
 Heoldon on hrethre.  
 Helle eác ongeat,  
 Scyld-wreccende,  
 160 Thæt se Scyppend cóm,  
 Waldende God ;  
 Thá heó thæt weorud ageáf,  
 Hlothe of thám hatan hrethre,  
 Hyge wearth mangum blissad  
 Sawlum, sorga to-glidene.  
 Hwaet, eác sáe cythde  
 Hwá hinc gesette  
 On sidne grund,  
 Tir-mehtig Cyning,  
 170 Forþhón he hine tredne  
 Him ongearn gyrwede ;  
 Thónne God wolde  
 Ofer síne ythe gán,  
 Eá-streám ne dorste  
 His Freán fét  
 Flóde besencan.  
 Geá, eác beámas onbudon  
 Hwá hý mid blédum sceóp,  
 Mange, ná-læs feá,  
 180 Thá mihtig God  
 On hira áne gestáh,  
 Tháer he earfothu  
 Gethólade for thearfe

- Theód-búendra,  
 Láthlicne death  
 Leódum tó helpe.  
 Thá wearth beám manig  
 Blódigum teárum  
 Berunnen under roderum ;  
 190 Reád and thicce  
 Saep wearth tó swáte ;  
 Thaet asecgan ne magon  
 Fold-búende,  
 Thurh fród gewit,  
 Hú fela thá onfundon,  
 Thá gefélan ne magon,  
 Dryhtnes throwunga,  
 Deade gesceafta.  
 Thá-the aethelaste sind  
 200 Eorþan gecynda,  
 And heofones eác  
 Heáh-getimbro,  
 Eall for tham ánum  
 Unrót gewearth,  
 Forht-afangen ;  
 Theáh hí ferhth-gewit,  
 Of hyra aethelum,  
 Aenig ne cuthon,  
 Wéndon, swá-theáh, wundrum,  
 210 Thá hyra Waldend  
 Fór of lic-haman.  
 Leóda ne cuthon,  
 Mód-blinde menn,  
 Meotud oncnáwan,  
 Flintum heardran,  
 Thaet hí Freá neredo  
 Fram hell-cwale  
 Hálgum meahtum,

- Al-walda God ;  
 220 Țhaet aet aereſtan  
 Fore-ȥhancle menn,  
 Fram fruman worulde,  
 Țhurh wiſ gewit,  
 Witgan Dryhtnes,  
 Hálge hige-gleáwe  
 Haelethum ſáegdon,  
 Oft, ná-laes áene,  
 Ymb ȥhaet aethele bearn :  
 Țhaet ſe earcnan-ſtán  
 230 Eallum ſceolde  
 Tó hleó and tó hrothre,  
 Haeletha cynne,  
 Weorthan in worulde,  
 Wuldres Agend,  
 Eádes Ord-fruma,  
 Țhurh ȥhá aethelan cwen.

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VIII. HYMN ON THE NATIVITY AND  
 ASCENSION.

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Nú ȥhú geornlice  
 Gaest-gerynum,  
 Mann ſe máera,  
 Mód-craefte ſec,  
 Țhurh ſefan snyttro,  
 Țhaet ȥhú sóth wite  
 Hú ȥhaet ge-eóde,  
 Țhá ſe Aelmihtiga

- Acenned wcarth,  
 10 **Ṫ**urh clænne hād,  
 Siththan he **M**arian,  
 Maegtha weolman,  
 Mære meowlan,  
 Mund-heals geceās,  
**Ṫ**haet **ṫ**hær, in hwítum  
 Hraeglum gewerede,  
 Englas ne oth-côwdon,  
**Ṫ**há se Aetheling côm,  
 Beorn in Betlem ?
- 20 **B**ódan wæron geárwe,  
**Ṫ**há **ṫ**urh hleothor-cwide  
 Hyrdum cythdon,  
 Sægdon sóthne gefeán,  
**Ṫ**haette sunu wære  
 In middan-geard  
 Meotudes acenned  
 In Betleme ;  
 Hwaethre in bócum ne cwith  
**Ṫ**haet hý in hwítum **ṫ**hær
- 30 **H**raeglum oth-ýwdon,  
 In **ṫ**há aethelan tid,  
 Swá hie eft dydon,  
**Ṫ**há se Brego mæra  
 Tó Bethanía,  
**Ṫ**heóden **ṫ**hrymfaest,  
 His **ṫ**hegna gedryhte  
 Geláthade, leóf weorud.  
 Hý **ṫ**haes láreowes,  
 On **ṫ**hám will-daege,
- 40 **W**ord ne gehyrwdon,  
 Hyra sinc-gyfan.  
 Sona wæron geárwe  
 Haeleth mid Hláford

- Tó thaere hálgan byrg.  
 Thaer him táca fela  
 Tires Brýtta  
 Onwrah, wuldres Helm,  
 Word-gerynum,  
 Aer-thon up-stige  
 50 An-cenned Sunu,  
 Efen-éce Bearn,  
 Agnum Faeder,—  
 Thaes ymb feowertig  
 The he of foldan aer,  
 From deathe arás,  
 Dagena rimes  
 Haefde tha gefylled,  
 Swá aer beforan sungon  
 Witgena word,  
 60 Geond woruld innan,—  
 Thurh his throwunga.  
 Thegnas heredon,  
 Lófedon leofwendum  
 Lifes Agende,  
 Faeder frum-sceafta.  
 He him faegre thaes,  
 Leofum gesithum,  
 Leán aefter geáf,  
 And thaet word acwaeth  
 70 Waldend engla  
 Gefysed, Freá mihtig,  
 Tó Faeder rice:  
 “Gefeóth ge on ferhthe,  
 Naefre ic fram-hweorfe,  
 Ac ic lufan symle  
 Læste with eowic,  
 And eow meaht gife,  
 And mid-wunige

Awa tó ealdre,

- 80 Thaet eow aefre biþ,  
 Thurh gife mine,  
 Godes ansýn.

\* \* \*

\* \* \*

- Farath nú geond ealne  
 Yrmenne grund,  
 Geond wide wégas,  
 Weoredum cythath,  
 Bódiath and bremath  
 Beorhtne geleáfan,  
 And fulwiath

- 90 Folc under roderum,  
 Hweorfath tó heofonum,  
 Hérgas breótath,  
 Fyllath and feógath,  
 Feóndscype dwaescath,  
 Sibbe sáwath  
 On sefan manna,  
 Thurh meahtha spéde;  
 Ic eow mid-wunige  
 Forth on frófre,

- 100 And eow frithe healde,  
 Strengthe stathol-faestre,  
 On stowa gehwære."

Thá wearth semninga  
 Sweg on lyfte  
 Hlúd gehýred;  
 Heofon-engla threat,  
 Weorud wlite-scýne,  
 Wuldres aras,  
 Cómon on corthre.

- 110 Cyning úre gewát  
 Thurh thaes temples hróf;

- Thær hý tó-segon,  
 Thá-þe Leófes thá-gen  
 Lást weardedon  
 On thám thing-stéde,  
 Thēgnas gecorene,  
 Gesegon hí on heáhthu  
 Hláford stígan,  
 God-bearn of grundum ;  
 120 Him wæs geomor sefa,  
 Hat aet heortan,  
 Hyge murnende,  
 Thæs-þe hí swá leófne  
 Leng ne móston  
 Geseón under swegle.  
 Sang ahófon  
 Aras ufancunde,  
 Aetheling héredon,  
 Lófedon Líf-fruman,  
 130 Leohte gefegon  
 Þe of thaes Háelendes  
 Heafelan lixe ;  
 Gesegon hý al-beorhte  
 Englas twégen  
 Faegre ymb thaet Frum-bearn  
 Fraetwum blican,  
 Cyninga Wuldor.  
 Cleopedon of heáhthum  
 Wordum wraetlicum,  
 140 Ofer wera mengu  
 Beorhton reorde :  
 “ Hwaet bidath ge  
 Galileisce  
 Guman on hwearfte ?  
 Nú ge sweotule geseóth  
 Sóthne Dryhten



On swegl faran;  
 Sigores Agend  
 Wile up heónan  
 150 Eard gestigan,  
 Athelinga Ord,  
 Mid þás engla gedryhte,  
 Ealra folca Fruma,  
 Faeder ethel-stól."

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# IX. HYMN ON THE ASCENSION, AND THE HARROWING OF HELL.

IN CONTINUATION OF THE FOREGOING.

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" We mid þyslice  
 Threate willath;  
 Ofer heofona gehlidu,  
 Hláford fergan  
 Tó þære beorhtan byrig,  
 Mid þás blithan gedryhte.—  
 Ealra sige-bearna  
 Thaet seleste  
 And aetheleste,  
 10 The ge hér onstáriath,  
 And in frófre geseóth  
 Fraetwum blican,  
 Wile eft swá-þeáh  
 Eorthan mægtha  
 Sylfa gesecan,  
 Síde herge,  
 And thónne gedéman

- Daēda gehwylce  
 . Thāra ȝe gefremmedon  
 20 Folc under roderum."  
     Thā wæs wuldres Weard  
     Wolcnum befangen,  
     Heāh-engla Cyning,  
     Ofer hrōfas upp,  
     Háligra Helm ;  
     Hýht wæs geniwad,  
     Blis in burgum,  
     Thurh ȝaes Beornes cyme.  
     Gesæet sige-hrémig  
 30 On thā swithran hand  
     Ece Eád-fruma  
     Agnum Faeder.  
     Gewiton him thā gangan  
     Tó Hierúsalem  
     Haeleth hyge-rófe,  
     In thā hálgan burh,  
     Geomor-móde,  
     Thónan hý God nyhst  
     Up-stigendne  
 40 Eágum segon,  
     Hyra Will-gifan.  
     Thæer wæs wópes hring  
     Torne bitolden ;  
     Wæs seó treówe lufu  
     Hat aet heortan ;  
     Hrether innan weoll,  
     Beorn breost-sefa.  
     Bidon ealle thæer  
     ȝegnas ȝhrymfulle  
 50 ȝeódnes geháta,  
     In thæere torhtan byrig,  
     Tyn niht thá-gen,

- Swá him-sylf bebeád,  
 Swegles Agend.  
 Aer-ṭhón up-stige  
 Ealles Waldend  
 On heofona gehyld,  
 Hwíte cónon  
 Eorla Eád-gifan,  
 60 Englas tógeanes.  
 Ṭhaet is wel cweden  
 Swá Gewritu secgath,  
 Ṭhaet him al-beorhte  
 Englas tógeanes,  
 In ṭhá hálgan tíð,  
 Heápum cónon  
 Sigan on swegle.  
 Ṭhá wæs symbla maest  
 Geworden in wuldre.  
 70 Wel ṭhaet gedafenath,  
 Ṭhaet tó ṭháere blisse,  
 Beorhte gewerede,  
 In ṭhaes Ṭheódnes burh,  
 Ṭhegnas cónon,  
 Weorud wlite-scýne;  
 Gesegon Will-cuman  
 On heáh-setle,  
 Heofones Waldend,  
 Folca Feorh-gifan,  
 80 Fraetwum ealles Waldend  
 Middan-geardes,  
 And maegen-ṭhrymmes.  
 Hafath nú se Hálga  
 Helle bereáfod  
 Ealles ṭhaes gafoles,  
 Ṭhe heó geár-dagum,  
 In ṭhaet orlege

- Unrihte swealg.  
 Nú sind fore-cumene,  
 90 And in cwic-susle  
 Gehynde and gehæfte,  
 In helle grund,  
 Duguthum bedaélede,  
 Deofla cempan.  
 Ne meahton wither-brogan  
 Wige spówan,  
 Waepna wyrpum,  
 Siththan wuldres Cyning,  
 Heofon-rices Helm,  
 100 Hilde gefremmede  
 With his eald-feóndum  
 Anes meahtum,  
 Thær he of hæfte ahlód  
 Hutha maeste,  
 Of feónda byrig,  
 Folces unrím,  
 Thise ilcan threat  
 The ge hér onstáriath.  
 Wile nú gesecan  
 110 Sawla Nergend.  
 Gaesta gif-stól,  
 Godes ágen Bearn,  
 Aefter guth-plegan.  
 Nú ge geáre cunnon  
 Hwaet se hláford is,  
 Se thisne here lædeth;  
 Nú ge frómlice  
 Freóndum tógeanes  
 Gangath glaed-móde,  
 120 Geátu ontýnath;  
 Wyle into eow  
 Ealles Waldend,

Cyning, on ceastre,  
 Corthre ne lytle,  
 Fyrn-weorca Fruma,  
 Folc gelaedan  
 In dreáma dreám,  
 The he on deoflum genam  
 Thurh his-sylfes sigor.

- 130 Sib sceal gemaene  
 Englum and aeldum  
 A forth heónan  
 Wesan wide-ferh.  
 Waer is aetsomne  
 Godes and manna,  
 Gæst-hálig treów  
 Lufe, lifes hýht,  
 And ealles leohtes gefeán.  
 Hwaet! we nú gehýrdon,

- 140 Hú thaet Háelu-bearn,  
 Thurh his hyder-cyme,  
 Hals-haefst forgeáf,  
 Gefreóde and gefreothade  
 Folc under wolcnum,  
 Máera Meotudes Sunu;  
 Thaet nú manna gehwylc  
 Cwic thendan hér wunath  
 Geceósan mót  
 Swá helle hynthu,<sup>†</sup>

- 150 Swá heofones máerthu;  
 Swá thaet leohte leoht,  
 Swá tha láthan niht;  
 Swá thrymmes thraece,  
 Swá thystra wraece;  
 Swá mid Dryhtne dreám,  
 Swá mid deoflum hreám;  
 Swá wíte mid wrathum,

Swá wuldor mid árum ;  
 Swá lif swá death,  
 160 Swá him leófre bith  
 Tó gefremmanne,  
 Thendan flaesc and gæst  
 Wuniath in worulde.  
 Wuldor thaes áge  
 Thrýnysse thrym,  
 Thanc bútan ende.



## X. A DEPARTED SOUL'S ADDRESS TO THE BODY.

### 1.—A CONDEMNED SOUL.

Huru thaes behófath  
 Haeletha aeghwylc,  
 Thaet he his sawle sith  
 Sylfa bewitige.  
 Hú thaet bith deóplic,  
 Thónne se death cymeth,  
 Asundrath thá sibbe,  
 Thá the aer sámud wáeron,  
 Lic and sawle !  
 10 Lang bith siththan  
 Thaet se gæst nimeth  
 Aet Gode-sylfum  
 Swá wite swá wuldor,  
 Swá him in worulde aer  
 Efne thaet eorth-faet

Aer geworhte.  
 Sceal se gæst cuman,  
 Gehthum hrémig,  
 Symle ymb seofon niht,

20 Sawl, findan  
 Thone lic-haman  
 The heó ær lange wæg,  
 Threó hund wintra;  
 Bútan ær wyrce  
 Ece Dryhten,  
 Aelmihtig God,  
 Ende worulde.  
 Cleopath thónne swá ceárful,  
 Caldon reorde,

30 Spriceth grimlice  
 Se gæst tó thám duste:  
 “Druguthu dreóрге!  
 Tó hwón dreáhtest thú me?  
 Eorthan fýlnes!  
 Eall forweornast,  
 Láme gelienes!  
 Lyt thú gethóhtest tó hwón  
 Thínre sawle sith  
 Siththan wurde,

40 Siththan heó of lic-haman  
 Laeded wære.  
 Hwaet wíte thú me, werga!  
 Hwaet! thú huru wyrma gif,  
 Lyt gethóhtest  
 Hú this is lang hider,  
 And the, thurh engel,  
 Ufan, of roderum,  
 Sawle on-sende,  
 Thurh his-sylfes hand,

50 Meotud Aelmihtig,

- Of his maegen-~~th~~rymme,  
 And ~~th~~e ~~th~~a gebóhte  
 Blóde ~~th~~y hálgan;  
 And ~~th~~ú me ~~th~~y heardan  
 Hungre gebunde,  
 And gehaeftnadest  
 Helle wítum.  
 Eardode ic ~~th~~e on-innan,  
 Ne ic ~~th~~e of meahte  
 60 Flaesce befangen,  
 And me firen-lustas  
~~Th~~ine gethrungon,  
~~Th~~aet me ~~th~~úhte ful-oft  
~~Th~~aet wære ~~th~~ritig  
~~Th~~úsend wintra  
 Tó ~~th~~inum death-daege.  
 Hwaet! ic unces gedáles bád  
 Earfothlice;  
 Nis nú se ende tó gód.  
 70 Wære ~~th~~ú ~~th~~e wiste wlaenc,  
 And wínes saet;  
~~Th~~rymful ~~th~~ú nédest,  
 And ic of~~th~~yrsted wæs  
 Godes líc-haman,  
 Gæstes drinces;  
 For~~th~~án ~~th~~ú ne hogodest,  
 Hér on life,  
~~Th~~endan ic ~~th~~e, in worulde,  
 Wunian sceolde,  
 80 ~~Th~~aet ~~th~~ú wære ~~th~~urh flaesc,  
 And ~~th~~urh firen-lustas,  
 Strange gestyred,  
 And ge-stathelad ~~th~~urh mec;  
 And ic wæs gæst on ~~th~~e  
 Fram Gode sended.



- Naefre ƿú mec swá heardra  
 Helle wíta  
 Ne generedest,  
 ƿurh ƿínra neóða lust.  
 90 Scealt ƿú nú, hwaethre, mínra gesynta  
 Sceáme ƿrowian,  
 On ƿám miclan daege,  
 ƿónne manna cynn  
 Se Ancenda  
 Ealle gegaedraþ.  
 Ne eart ƿú nú ƿón leófre  
 Náengum lifgendra,  
 Men tó gemaeccan,  
 Ne meder ne faeder,  
 100 Ne náengum gesibba,  
 ƿonne se swcarta hrefn,  
 Siththan ic ána of ƿé  
 Ut-sithade  
 ƿurh ƿaes-sylfes hand,  
 ƿe ic aer on-sended wæs.  
 Ne magon ƿec nú heónan adón  
 Hyrsta ƿá reádan,  
 Ne gold ne sylfor,  
 Ne ƿínra góða nán,  
 110 Ac hér sculon abídan  
 Bán bereáfode,  
 Beslitene seonwum;  
 And ƿec ƿín sawl sceal,  
 Mínun unwillan,  
 Oft gesecan,  
 Wemman mid wordum,  
 Swá ƿú worhtest tó me.  
 Eart ƿú dumb and deaf,  
 Ne sindon ƿíne dreámas wiht;  
 120 Sceal ic ƿé nihtes, ƿeáh-ƿe,

- Nýde gesecan,  
 Synnum gesárgad,  
 And eft-sona fram ðhé  
 Hweorfan on han-craed,  
 Þhónne hálige menn  
 Gode lifgendum  
 Lóf-sang dóth,  
 Secan ðhá hámas  
 ðhe ðhú me aer scrife,  
 130 And ðhá árleásan  
 Eardung-stowe;  
 And ðhec sculon mold-wyrmas  
 Manige ceówan,  
 Seonowum beslitan  
 Swearte wihta,  
 Gifre and graéde.  
 Ne sindon ðhine áehta wiht,  
 ðhá ðhú hér on moldan  
 Mannum eáwdest;  
 140 Forðhón ðhé wære selre  
 Swithe micle,  
 Þhonne ðhé wæron ealle  
 Eorþan spéda,  
 Bútan ðhú hý gedaælde  
 Dryhtne-sylfum,  
 Þháet ðhú wurde aet frum-sceafte fugel,  
 Oththe fisc on sáe,  
 Oththe eorþan neát  
 Aetes tiolode,  
 150 Feld-gangende,  
 Feóh bútan snyttro;  
 Geá, on wéstene,  
 Wildra deóra  
 Þhaet grimmeste,  
 Þháer, swá God wolde;

- Geá, theáh thú wære wýrm-cýnna  
 Thaet wyrreste,  
 Thonne thú aefre on moldan  
 Mann gewurde,  
 160 Oththe aefre fulwihte  
 Onfón sceolde.  
 Thónne thú for unc bám  
 Andwýrdan scealt.  
 On tham miclan daege,  
 Thónne eallum mannum beóth  
 Wúnda onwrigene,  
 Thá-the in worulde áer  
 Firenfulle menn  
 Fyrn geworhton;  
 170 Thónne wile Dryhten-sylf  
 Dáeda gehýran  
 Aet ealra manna gehwám,  
 Muthes reorde  
 Wúnda wither-leánian.  
 Ac hwaet wilt thú thaér,  
 On dóm-daege,  
 Dryhtne secgan,  
 Thónne ne bith náenig tó-thaes lytel lith  
 On lime geweaxen,  
 180 Thaet thú ne scyle for aeghwylcum  
 Anra on-sundron,  
 Riht agyldan,  
 Thónne réthe bith  
 Dryhten aet dóme?  
 Ac hwaet dó wit unc,  
 Thónne he unc hafath  
 Ge-edbyrded,  
 Othre sithe?  
 Scule wit thónne aet-somme  
 190 Siththan brucan

- Swylcra yrmtha  
 Swá þú unc áer scrife?  
 Firenath þus þæt flaesc-hord?  
 Sceal þónne feran on wég,  
 Secan helle grund,  
 Ná-laes heofon-ðreámas,  
 Dædum gedrefed.  
 Ligeth dust þæær hit wæs,  
 Ne maeg him andsware  
 200 Aenige secgan,  
 Ne þæær ed-hringan  
 Aenge gehátan  
 Gæste geomrum,  
 Geóce oththe frófre.  
 Bith þæt heáfod to-hliden,  
 Handa to-leothode,  
 Geaflas to-ginene,  
 Goman to-slitene;  
 Seonwa beóth a-sogene,  
 210 Sweora becówen,  
 Rib reáfiath  
 Réthe wyrmas,  
 Drincath hlothum hrán,  
 Heolfres þurstge;  
 Bith seó tunge to-togen  
 On tyn healfa,  
 Hungrum tó hrothre;  
 Forþón heó ne maeg horslice  
 Wordum wrixlan  
 220 With þóne wergan gæst.  
 Gífer hátte se wým,  
 Þám þá geaflas beóth  
 Naedle scearpran,  
 Se genetheth tó,  
 Acrest ealra,

- On thám eorth-scraefe;  
 He thá tungan to-týhth,  
 And thá tóthas thurh-smýhth,  
 And thá eágan thurh-eteth  
 230 Ufan on thaet heáfod,  
 And to áet-wélan  
 Othrum gerýmeth  
 Wyrnum, to wiste.  
 Thónne bith thaet werge  
 Lic acólad,  
 Thaet he lange sér  
 Werede mid wáedum;  
 Bith thónne wyrmes giefl,  
 Aet on eorthan.  
 240 Thaet maeg aeghwylcum  
 Men to gemyndum,  
 Mód-snotterra.

## 2.—A BLESSED SOUL.

- Thónne bith hýhtlicre,  
 Thaet sió hálige sawl  
 Faereth to thám flaesce,  
 Frófre bewunden;  
 Bith thaet aerende  
 Eádiglicre  
 Funden on ferhtic.  
 250 Mid gefeán seceth,  
 Lustum, thaet lám-faet,  
 Thaet hie sér lange wæg.  
 Thónne thá gástas  
 Góde word sprecath,  
 Snottre, sigefaeste;  
 And thus sóthlice  
 Thone lic-haman

Lustum grétath :

“ Wine leófesta !

- 260 Agon thé wyrmas gyt,  
 Gifre grétath ;  
 Nú is thin gást cumen,  
 Faegre gefraetewod,  
 Of mines Faeder rice,  
 Arum bewunden.  
 Eálá mín dryhten !  
Thaet ic thé móste  
 Mid me láedan ;  
Thaet wyt englas
- 270 Ealle gesawon,  
 Heofona wuldor swylc  
 Swá thú me aer hér scrife.  
 Faetest thú on foldan,  
 And gefyldest me  
 Godes lic-haman,  
 Gástes drinces ;  
 Wære thú on waedle,  
 Sealdest me wilna geniht ;  
 For<sup>th</sup>án thú ne thearft sceámian,
- 280 Thónne sceádene beóth  
Thá synfullan  
 And thá sóthfaestan,  
 On thám maeran daege.  
Thaes thú me geáfe  
 Ne thé hreówan thearf  
 Hér on life,  
 Ealles swá mycles  
 Swá thú me sealdest,  
 On gemót-stéde
- 290 Manna and engla.  
 Bigdest thú thé fore haelethum,  
 And ahófe me on écne dream ;

Forthán me á langath,  
 Leófst manna!  
 On mínum hige hearde,  
 Thaes-þe ic þé on þyssum hynthum wát,  
 Wyrnum tó wiste;  
 Ac þaet wolde God,  
 Þaet þú æfre þus láthlic

300 Leger-bed cure.

Wolde ic þé þónne secgan  
 Þaet þú ne sorgode,  
 Forthán wyt beóth gegæderode  
 Aet Godes dóme;  
 Móte wyt þónne aet-somme  
 Syththan brucan,  
 And unc on heofonum  
 Heáh-þungene beón.  
 Ne þurfe wyt beón ceárie

310 Aet cyme Dryhtnes,

Ne þaære andsware  
 Yfele habban  
 Sorge in hrethre,  
 Ac wyt-sylfe magon,  
 Aet þám dóme þaær,  
 Dædum agilpan;  
 Hwylce eárnunga  
 Uncre wáeron!  
 Wát ic þaet þú wáere

320 On woruld-ríce

Gethungen þrymlice.

\* \* \* \*  
 \* \* \* \*  
 \* \* \* \*

## XI. POEMS ON THE DAY OF JUDGMENT.

## I.

- Ne t̃hearf him ondraēdan  
 Deofla straēlas  
 Aenig on eorthan  
 Aelda cynnes,  
 Gromra gār-fare,  
 Gif hine God scildeth,  
 Dugutha Dryhten.  
 Is t̃hām dōme neáh,  
 T̃haet we gelice sceolon  
 10 Leánum hleotan  
 Swá we wide-feorh  
 Weorcum hlódon,  
 Geond sídne grund.  
 Us secgath béc  
 Hú aet áerestan  
 Eádmód astáh  
 In middan-geard  
 Maegna gold-hord,  
 In faemnan faethm,  
 20 Freó-bearn Godes,  
 Hálig of heáhthum.  
 Huru ic wéne me,  
 And eác ondraēde,  
 Dóm t̃hý réthran,  
 T̃hónne eft cymeth  
 Engla T̃heóden,  
 T̃he ic ne heold teála  
 T̃haet me Háelend mín



- On bōcum bebeád ;  
 30 Ic t̃haes brogan sceal  
 Geseón, syn-wraece.  
 T̃haes-t̃he ic sóth talge,  
 T̃hæ̃r manig býth  
 On gemót laeded,  
 Fore ansýne  
 Eces Dēman.  
 T̃hōnne C cwácath,  
 Gehýreth Cyning maethlan,  
 Roderā Rihtend  
 40 Sprecan réthe word  
 T̃hām t̃he him ær in worulde  
 Wáce hýrdon ;  
 T̃hendān Y and N  
 Ythast meahton  
 Frófre findan.  
 T̃hæ̃r sceal forht manig  
 On t̃hām wong-stéde  
 Wérig bídan  
 Hwaet him, aefter dædum,  
 50 Dēman wille  
 Wrathra wíta.  
 \*   \*   \*  
 \*   \*   \*  
 Bíth se W scacen  
 Eorþan fraetwa ;  
 U wæs lange  
 L-flódum belocen  
 Líf-wynna dæ̃l,  
 F on foldan ;  
 T̃hōnne fraetwa sculon  
 Byrnan on bæ̃le,  
 60 Blace raescettath ;  
 Récen-reáda lig

- Réthe scrítheth  
 Geond woruld wide;  
 Wongas hreósath,  
 Burh-stédas berstath;  
 Brand bíth onlyht,  
 Ae leth eald-gestreón  
 Unmurnlice  
 Gáesta gífrast,  
 70 Thaet geó guman heoldon,  
 Thendan him on eorthan  
 Onmedla wáes.  
 Forþhón ic leófra gehwone  
 Láeran wille,  
 Thaet he ne agáele  
 Gáestes ðearfe,  
 Ne on gylp geóte,  
 Thendan God wille  
 Thaet he hér in worulde  
 80 Wunian móte,  
 Sámed sithian  
 Sawel in lice,  
 In ðám gást-hofe.  
 Scyle gumena gehwylc  
 On his gear-dagum  
 Georne beþencan,  
 Thaet us milde becóm  
 Meahta Waldend  
 Aet áerestan,  
 90 Thurh ðaes engles word;  
 Bíth nú eornest  
 Thónne eft cymeth  
 Réthe and rihtwís.  
 Rodor bíth onhrered,  
 And ðás miclan gemetu  
 Middan-geardes

- Beheófiath,  
 Thónne Beorht-cýning leánath,  
 Thaes-þe hý on eorthan  
 100 Eargum daédum  
 Lifdon, leahtrum fá ;  
 Thaes hí lange sculon  
 Ferhth-wérige onfón  
 In fýr-bathe,  
 Waelmum bewrecene,  
 Wrathlic andleán.  
 Thónne maegna Cýning  
 On gemót cymeth  
 Thrymma maeste,  
 110 Theód-egsa bíth  
 Hlúd gehýred  
 Bí heofon-wommon,  
 Cwánendra cirm ;  
 Céрге reótath  
 Fore ansýne  
 Eces Déman  
 Thá þe hyra weorcum  
 Wáce trúwiath.  
 Tháer bíth oth-ýwed  
 120 Egsa mára  
 Thonne fram frum-gesceápe  
 Gefraegen wurde  
 Aefre on eorthan.  
 Tháer bíth aeghwylcum  
 Syn-wyrcendra,  
 On thá snudan tíð,  
 Leófre micle  
 Thonne eall þeós láene gesceaft  
 Tháer he hine-sylfne  
 130 On thám sige-threate  
 Behýdan maege,

- Thónne herga Fruma,  
 Aethelinga Ord,  
 Eallum dēmeth,  
 Leofum ge láthum,  
 Leán aefter rihte,  
 Theóda gehwylcre.  
 Is us thearf micel  
 Thaet we gæstes wlite,  
 140 Aer thám gryre-brogan,  
 On thás gæsnan tid  
 Georne beþhencon.  
 Nú is thón gelicost  
 Swá we on lagu-flóde,  
 Ofer cald waeter,  
 Ceólum lithon,  
 Geond sidne sác,  
 Sund-hengestum  
 Flód-wuda fergon.  
 150 Is thaet frecne streám  
 Ytha ofermaeta  
 The we hér on-lacath  
 Geond thás wácan woruld,  
 Windge holmas,  
 Ofer deóp-geláde.  
 Wæs se drohtnath strang,  
 Aer-thón we tó lande  
 Geliden hæfdon  
 Ofer hreóne hrycg,  
 160 Thá us help becóm  
 Thaet us tó hæle  
 Hýthe gelaedde,  
 Godes Gæst-Sunu,  
 And us gife sealde,  
 Thaet we on-cnáwan magon  
 Ofer ceóles bord,

- Hwaer we saelan sceolon  
 Sund-hengestas,  
 Ealde yth-mearas,  
 170 Ancrum faeste.  
 Utan us to thaere hythe  
 Hyht stathelian  
 Tha us gerymde  
 Roder Waldend  
 Halge on heathum,  
 Tha he heofonum astah.
- 

## II.

- Thonne mid fere,  
 Fold-buende  
 Se micla daeg,  
 Meahtum Dryhtnes,  
 Aet midre nihte,  
 Maegne behlaemeth,  
 Scire gesceafte ;—  
 Swa oft sceathna faecne  
 Theof thristlice,  
 10 The on thystre faereth,  
 On sweartre nihte,  
 Sorglease haeleth  
 Semninga forfenth  
 Slaepe gebundne,  
 Eorlas ungearwe  
 Yfes genaegeth,—  
 Swa on Syon-beorg  
 Samod up-cymeth  
 Maegen-folc micel,  
 20 Meotude getrywe,  
 Beorht and blithe.

- Him weortheth bláed gifen.  
 Thónne fram feowerum  
 Foldan sceátum,  
 Thám ýtemestum  
 Eorþan rices,  
 Englas al-beorhte  
 On-efen bláwath  
 Byman on brehtme,  
 30 Beófath middan-geard,  
 Hruse under haelethum  
 Hlýdath tósomne;  
 Trume and torhte  
 With tungla gang  
 Singath and swinsiath,  
 Súþan and northan,  
 Eástan and westan,  
 Ofer ealle gesceafte;  
 Weccath of deathe  
 40 Dryht-gumena bearn,  
 Eall manna cyn,  
 Tó Meotud-sceafte;  
 Egeslice of thaere ealdan moldan  
 Hátath hý up-astandan  
 Sneome of sláepe thý faestan;  
 Thaer man maeg sorgende folc  
 Gehýran hyge-geomor,  
 Hearde gefysed,  
 Ceárum cwithende  
 50 Cwicra gewyrhtu,  
 Forhte afaered.  
 Thaet bith fore-tácna maest,  
 Thára the aer oththe sith  
 Aefre gewurde  
 Mannum oth-ýwed,  
 Thaer gemengde beóth

- Onháelo gelac  
Engla and deofla,  
Beorhtra and blacra ;  
60 Weortheth bégra cyme,  
Hwitra and sweartra :  
Swá him is hám sceapen  
Ungelíce,  
Englum and deoflum,  
Thónne semninga  
On Sýon-beorg,  
Súthan-eástan,  
Sunnan leóma  
Cymeth of Scyppende,  
70 Scýnan leohtor  
Thonne hit menn maegon  
Módum ahycgan,  
Beorhte blican,  
Thónne Bearn Godes  
Thurh heofona gehleodu  
Hider oth-ýweth ;  
Cymeth wundorlic  
Cristes ansýn,  
Aethel-cyninges wlite  
80 Eástan fram roderum,  
On sefan swét  
Sinum folce,  
Biter beálofullum,  
Gebleód wundrum ;  
Eádgum and earmum  
Ungelíce.  
He bith thám gódum  
Glaed-mód on gesíthe,  
Wlitig, wynsumlic ;  
90 Weorude thám hálgan  
On gefeán faeger,

- Freóndlic and leóf-tæl;  
 Lufsum and lithe  
 Leófum mannum  
 Tó sceawianne  
 Thone scýnan wlite  
 Wethne mid willum  
 Waldendes cyme,  
 Maegen-Cyninges,  
 100 Thám the him on móde áer  
 Wordum and weorcum  
 Wel ge-cwemdon.  
 He biþh thám yflum  
 Egeslic and grimlic  
 Tó geseónne,  
 Synnigum mannum,  
 Thám thæer mid firenum cumath  
 Forth forworhte.  
 Thæt maeg wites tó weárnunga  
 110 Thám the hafath wisne gethóht,  
 Thæt se him eallunga  
 Awiht ne ondraédeth;  
 Se fore thære ansýne  
 Egsan ne weortheth  
 Forht on ferhthe,  
 Thónne he Freán gesíth  
 Ealra gesceafta  
 Andweardne faran  
 Mid maegen-wundrum  
 120 Mangum tó thinge;  
 And him on healfa gehwone  
 Heofon-engla threat  
 Ymb-útan farath,  
 Al-beorhtra scólu,  
 Hergas háligra,  
 Heápum geneáhhhe.



- Dyneth deóp gesceaft,  
 And fore Dryhtne fareth  
 Waelm-fýra maest,  
 130 Ofer wíðne grund  
 Hlemmeth hata lég,  
 Heofonas berstath,  
 Trume and torhte  
 Tunglu of-hreósath.  
 Thónne weortheth sunne  
 Sweart gewended  
 On blódes híw,  
 Seó-~~the~~ beorhte scán  
 Ofer áer-woruld  
 140 Aelda bearnum.  
 Mona se sylfa,  
 The áer man-cynne  
 Nihtes lyhte,  
 Nither gehreóseth,  
 And steorran swá-sáme  
 Stredath of heofone  
 Thurh ~~thá~~ strangan lyfte,  
 Stormum abeátne.  
 Wile Aelmihtig,  
 150 Mid his engla gedryhte,  
 Maegen-cyninga Meotod,  
 On gemót cuman,  
 Thrymfaest Theóden.  
 Bith ~~thá~~er his thegna eác  
 Hréth-eádig heáp,  
 Hálge sawla  
 Mid hyra Freán farath ;  
 Thónne folca Weard  
 Thurh eg-san ~~threá~~  
 160 Eorþan mægtha  
 Sylfa geseceth,

- Weortheth geond sídne grund  
 Hlúd gehýred  
 Heofon-hyman stefn,  
 And on seofon healfa  
 Swógath windas,  
 Bláwath brecende,  
 Bearhtma maeste  
 Weccath and woniath  
 170 Woruld mid storme,  
 Fyllath mid feore  
 Foldan gesceafte;  
 Thónne heard gebraec  
 Hlúd, unmaéte,  
 Swar and swithlic,  
 Sweg-dynna maest,  
 Aeldum egeslic,  
 Eáwed weortheth.  
 Thaér maegen-werge  
 180 Manna cynnes  
 Wornum hweorfath  
 On widne lég;  
 Tha thaér cwise metath  
 Cwelmente fyr,  
 Sume up, sume nither,  
 Aeldes fylle.  
 Thónne bith untreów,  
 Thaet thaér Adames  
 Cyn cearena full  
 190 Cwitheth, gesárgad;  
 Ná-laes fore lytlum  
 Leóda geomre,  
 Ac fore thám maestan  
 Maegen-earfothum.  
 Thónne ealle threó  
 On-efen nimeth

- Won fýres waelm,  
 Wide tósomne,  
 Se swearta lig,  
 200 Sæs mid hyra fiscum,  
 Eorthan mid hire beorgum,  
 And up-heofon  
 Torhtne mid his tunglum ;  
 Teón-lig sámōd  
 Thrythum baerneth  
 Threó ealle on-án,  
 Grimme tógaedre,  
 Gromnath gesárgad  
 Eall middan-geard,  
 210 On thá mæran tíð.
- 

## III.

- Swá se gifra gæst  
 Grundas geond-seceth ;  
 Hithende lig  
 Heáh-getimbro  
 Fylleth on fold-wong  
 Fýres egsan ;  
 Wíð-mære blaest,  
 Woruld mid-ealle,  
 Hat, heóro-gífre.  
 10 Hreósath geneáhhe,  
 To-brocene, burh-weallas ;  
 Beorgas gemeltath,  
 And heáh-cleofu  
 Thá with holme sár,  
 Faeste with flódum,  
 Foldan scýldon,  
 Stitthe and stæthfaeste

- Stathelas with waege;  
 Waetre windendum.  
 20 *Thónne* wihta gehwylce,  
 Deóra and fugla,  
 Death-lig nimeth;  
 Faereth aefter foldan  
 Fýr-swearta lig,  
 Weallende wiga,  
 Swá ær waeter-fleówan,  
 Flódas afysde.  
*Thónne* on fýr-bathe  
 Swélath sáo-fiscas,  
 30 *Sundes* getwaefde,  
 Waeg-deóra gehwylc  
 Wérig swelteth;  
 Byrneth waeter swá weax!  
*Tháer* bith wundra má  
*Thonne* hit áenig on móde  
 Maege aþhencan:  
 Hú *thæt* ge-stun and se storm,  
 And seó strange lyft  
 Brecath bráde gesceafte.  
 40 *Beornas* grétath,  
 Wépath wánende  
 Wergum stefnum,  
 Heane, hyge-geomre,  
 Hreówum gedreáhte.  
 Seótheth swearta lig  
 Synne on fordónum,  
 And gold-fraetwa  
 Gléda forswelgath,  
 Eall ær-gestreón  
 50 *Ethel-cyninga*.  
*Tháer* bith cirm and ceáru,  
 And cwicra gewin,  
 13\*

- Thaes ðe he on foldan,  
 In fyrr-dagum,  
 Gódes oththe gáles,  
 On his gáeste gehlód,  
 Geára gangum ;  
 Hafath aetgaedre  
 Bú lic and sawle ;  
 130 Sceal on leoht cuman  
 Sinra weorca wíte,  
 And worda gemynd,  
 And heortan gehygd,  
 Fore heofona Cyning.  
 Thónne bíth ge-ýced  
 And ge-edniwad  
 Man-cyn ðurh Meotud ;  
 Micel ariseth  
 Dryht-folc tó dóme,  
 140 Siththan deathes bend  
 To-lóseth Lif-fruma.  
 Lyft bíth onbaerned,  
 Hreósath heofon-steorran,  
 Hythath wide  
 Gifre gléd ;  
 Gáestas hweorfath  
 On écne eard ;  
 Opene weorthath  
 Ofer middan-geard  
 150 Manna dáeda.  
 Ne magon hord weras,  
 Heortan gethlóhtas,  
 Fore Waldende,  
 Wihte bemithan ;  
 Ne sindon hym dáeda dyrne ;  
 Ac ðæsér bíth Dryhtne cuth,  
 On ðám miclan daege,

- Hú manna gehwylc  
 Aer eárnode
- 160 Eces lifes,  
 And eall andweard;  
 Thaet hi aer oththe sith  
 Worhton in worulde.  
 Ne biþh thaer wiht forholen  
 Manna gehygda ;  
 Ac se mæra daeg  
 Hrether-locena hord,  
 Heortan geþhóhtas,  
 Ealle aet-ýweth.
- 170 Aer sceal geþhencan  
 Gaestes thearfe,  
 Se-the Gode mynteth  
 Bringan beorhtne wlite,  
 Thónne bryne costath,  
 Hat, heóru-gifre,  
 Hú gehealdne sind  
 Sawla with synnum,  
 Fore Sige-déman ;  
 Thónne sió byman stefen,
- 180 And se beorhta segn,  
 And thaet hate fyr,  
 And seó heáh-duguth,  
 And se engla thrym,  
 And se egsan threá,  
 And se hearda daeg,  
 And seó heáh-ród,  
 Riht araered  
 Ríces tó beácne,  
 Folc-dryht wera
- 190 Beforan bannath,  
 Sawla gehwylce,  
 Thára the sith oththe aer,

On lic-haman.  
 Leothum onfengon ;  
 Thónne weoroda maest  
 Fore Waldende,  
 Ece and ed-geong  
 Andweard gaeth,  
 Neóde and nýde ;

200 Bí naman gehátne  
 Bárath breosta hord  
 Fore Bearn Godes,  
 Feores fraetwa ;  
 Wile Faeder eahtian  
 Hú gesunde suna  
 Sawla bringon  
 Of thám ethle  
 The hí on-lifdon.

Thónne beóth bealde  
 210 Thá-the beorhtne wlite  
 Meotude bringath ;  
 Býth hyra meahht and gefeá  
 Swithe gesaeliglic,  
 Sawlum tó gylde,  
 Wuldor-leán weorca.  
 Wel is thám the móton,  
 On thá grimman tid,  
 Gode lícian.

## XII. THE PHOENIX.

A PARAPHRASE OF THE "CARMEN DE PHOENICE" ASCRIBED  
TO LACTANTIUS.

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## I.

Haebbe ic gefrugen,  
 Thaette is feor heónan,  
 Eást-daélum on,  
 Aethelast landa,  
 Firum gefraege.  
 Nis se foldan sceát  
 Ofer middan-geard  
 Mangum gefera  
 Folc-áendra;  
 10 Ac he afyrred is,  
 Thurh Meotudes meaht,  
 Mán-fremmendum.  
 Wlítig is se wong eall,  
 Wynnum geblissad,  
 Mid thám faegrestum  
 Foldan stencum.  
 Aenlic is thaet ígland,  
 Aethel se Wyrhta,  
 Módig, meahtum spédig,  
 20 Se thá moldan gesette,  
 Thaer bith oft open  
 Eádgum tógeanes,  
 Onhliden—hleóthra wyn!—  
 Heofon-rices duru.

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- Thaet is wynsum wong,  
 Wealdas gréne,  
 Rúme under roderum ;  
 Ne maeg thaer ren ne snáw,  
 Ne forstes fnaest,  
 30 Ne fýres blaest,  
 Ne haegles hryre,  
 Ne hrimes dryre,  
 Ne sunnan haetu,  
 Ne sin-caldu,  
 Ne wearm weder,  
 Ne winter-scúr  
 Wihte gewyrdan ;  
 Ac se wong seómath  
 Eádig and án-súnd.  
 40 Is thaet aethele land  
 Blostmum geblówen ;  
 Beorgas thaer ne muntas  
 Steápe ne standath,  
 Ne stán-clifu  
 Heáh hlifiath  
 Swá hér mid us ;  
 Ne dene ne dálu,  
 Ne dún-screafu,  
 Hlæwas ne hincas ;  
 50 Ne thaer hleónath on  
 Unsméthes wiht,  
 Ac se aethela feld  
 Wridath under wolcnum,  
 Wynnum geblówen.  
 Is thaet torhte land  
 Twelfum heáhre  
 Fealdum faethm-rímes,—  
 Swá us gefrignon gleáwe,  
 Witgan thurh wisdóm

- 60 On gewritum cythath,—  
 Thonne áenig thára beorga,  
 The hér beorhte mid us  
 Heáh hlifiath  
 Under heofon-tunglum.  
 Smylte is se sige-wong,  
 Sun-bearo lixeth,  
 Wudu-holt, wynlic;  
 Waestmas ne dreósath,  
 Beorhte bláeda,
- 70 Ac thá beámas á  
 Gréne standath,  
 Swá him God bebeád;  
 Wintres and sumeres  
 Wudu bith gelice  
 Bláedum gehongen;  
 Naefre brosníath  
 Leáf under lyfte,  
 Ne him lig scétheth  
 Aefre tó caldre,
- 80 Aer-thón edwendung  
 Worulde geweorthe.  
 Swá iú waetres thrym  
 Ealne middan-geard,  
 Mére-flód, theáhte  
 Eorthan ymb-hwyrft,  
 Thá se aethela wong  
 Aeg-hwaes án-súnd  
 With yth-fare  
 Gehealden stód,
- 90 Hrecóhra waega  
 Eádig, unwemmed,  
 Thurh aest Godes;  
 Bideth swá geblówen  
 Oth bæles cyme

Dryhtnes dómes,  
 Thónne death-récedas,  
 Haeletha heolstor-cófan,  
 Onhlidne weorthath.  
 Nis thaér on tham lande

- 100 Lath genithle,  
 Ne wóp ne wracu,  
 Weá-tácen nán,  
 Yldu ne yrmthu,  
 Ne se enga death,  
 Ne lifes lyre,  
 Ne láthes cyme,  
 Ne syn ne sacu,  
 Ne sár-wracu,  
 Ne waedle gewin,  
 110 Ne wélan ansýn,  
 Ne sorg ne sláep,  
 Ne swar leger,  
 Ne winter-geweorp,  
 Ne weder-gebregd  
 Hreóh under heofonum;  
 Ne se hearda forst  
 Caldum cýle-gícelum  
 Cnýseth áenigne.  
 Thaér ne haegl ne hrím

- 120 Hreósath tó foldan,  
 Ne windig wolcen,  
 Ne thaér waeter fealleth,  
 Lyfte gebysgad;  
 Ac thaér lagu-streámas  
 Wundrum wraetlice,  
 Wyllan onspringath,  
 Faegrum fold-wylmum;  
 Foldan leccath  
 Waetru wynsumu

THE PHOENIX.

- 130 Of þæs wuda midle;  
Þá montha gehwám,  
 Of þære moldan tyrf  
 Brim-calde brecath,  
 Bearo ealne geond-farath,  
Þragum þrymlice.  
 Is þaet Þeódnes gebod,  
Þaette twelf-sithum,  
Þaet tír-faeste land  
 Geond-lace
- 140 Lagu-flóda wyn.  
 Sindon þá bearwas  
 Bláedum gehongene,  
 Wlitigum waestmum;  
Þær nó wániath  
 Hálge under heofonum  
 Holtes fraetwa,  
 Ne feallath þær on foldan  
 Fealwe blostman,  
 Wudu-beáma wlite;
- 150 Ac þær wraetlice  
 On þám treowum symle,  
 Telgan gehládene,  
 Ofet ed-niwe  
 In ealle tíd,  
 On þám graes-wonge  
 Gréne standath,  
 Gehrodne hýhtlice,  
 Háliges meahtum,  
 Beorhtost bearwa!
- 160 Ne gebrocen weortheth  
 Holt on hiwe;  
Þær se hálga stenc  
 Wunath geond wyn-land;  
Þaet onwended ne bíth

Aefre tó ealdre ;  
 Aer-ṭhón endige  
 Fréd-fyrn geweorc,  
 Se hit frymthe gescóp.

---

 II.

- Thone wuda weardath  
 170 Wundrum faeger  
 Fugel fethrum strang,  
 Se is Fénix hátén ;  
 Ṭháer se ánhaga  
 Eard behealdeth,  
 Deórmód drohtnath !  
 Naefre him death scétheth,  
 On ṭhám will-wonge,  
 Ṭhendán woruld standeth,  
 Se sceal ṭháere sunnan  
 180 Sith behealdan,  
 And ongean-cuman  
 Godes candeale,  
 Glaedum gimme,  
 Georne bewitigan  
 Hwónne up-cyme  
 Aethelast tungla  
 Ofer yth-mére  
 Eástan lixan,  
 Faeder fyrn-geweorc,  
 190 Fraetwum blican,  
 Torht tácen Godes.  
 Tunglu beóth ahydede,  
 Gewitne under watheman  
 West-dáelas ón,  
 Bediglade on daeg-raed,

- And seó deorce niht  
 Won gewíteth,  
 Thónne wathum strang  
 Fugel, fethrum wlonc,  
 200 On firgen-streám,  
 Under lyfte ofer lage,  
 Lócath georne,  
 Hwónne up-cyme  
 Eástan glidan  
 Ofer sídne sǣ  
 Swegles leóma.  
 Swá se aethela fugel  
 Aet thám æ-springe,  
 Wlitig, faest wunath,  
 210 Wylle-streámum.  
 Tháer se tir-eádga  
 Twelf-sithum hine  
 Bebathath in thám burnan,  
 Aer thaes beácnas cyme,  
 Swegl-candles ;  
 And symle swá oft  
 Of thám wilsumum  
 Wyll-gespryngum  
 Brim-caldum byrgeth,  
 220 Aet batha gehwylcum ;  
 Siththan hine-sylfne,  
 Aefter sund-plegan,  
 Heáh-mód hefeth  
 On heáhne beám,  
 Thónan ythast maeg,  
 On eást-wégum,  
 Sith behealdan  
 Hwónne swegles tapur  
 Ofer holm-thæraece  
 230 Hadre blice,

- Leohtes leóma ;  
 Land býth gefraetwad,  
 Woruld gewlítegad,  
 Siththan wuldres gim  
 Ofer geofones gang  
 Grund gescíneth  
 Geond middan-geard,  
 Máerost tungla.  
 Sona swá seó sunne  
 240 Sealte streámas  
 Heáh ofer-hlifath,  
 Swá se haswa fugel  
 Beorht of ðaes bearwes  
 Beáme gewiteth,  
 Fareth fethrum snell  
 Flyhte on lyfte,  
 Swinsath and singeth  
 Swegle tó-geanes.  
 Thónne bith swá faeger  
 250 Fugles gebaeru,  
 Onbryrded breost-sefa,  
 Blissum hrémig,  
 Wrixleth woth-craeftas  
 Wundorlicor,  
 Beorhton reorde,  
 Thonne aefre byre mannes  
 Hýrde under heofonum  
 Siththan Heáh-cýning,  
 Wuldres Wyrhta,  
 260 Wøruld stathelode,  
 Heofon and eorthan.  
 Bith ðaes hleóthres sweg  
 Eallum sang-craeftum  
 Swétra and wlitigra,  
 And wynsumra

- Wrenca gehwylcum;  
 Ne magon þām breahmtæ  
 Byman ne hornas,  
 Ne hearpan hlyn,  
 270 Ne hæletha stefn,  
 Aenges on eorþan,  
 Ne organon-sweg,  
 Hleóþres geswin,  
 Ne swanes fethru,  
 Ne ænig þāra dreāma  
 The Dryhten gescóp  
 Gumum tó gliwe  
 In þās geomran woruld.  
 Singeth swá and swinsath,  
 280 Saelum geblissad,  
 Oth-þæt seó sunne  
 On súth-rodor  
 Sigen weortheth;  
 Thónne swiath he,  
 And hlyst geféth,  
 Heáfde onbrygdeth  
 Thryste, þances gleáw,  
 And þriwa ascaeceth  
 Fethru, flýht-hwate;  
 290 Fugol biþ geswíged.  
 Symle he twelf-sithum  
 Tíða gemearcath  
 Daeges and nihtes,  
 Swá gedémed is,  
 Bearwes bigenga,  
 Thæt he þáer brucan mót  
 Wonges mid willum,  
 And wélan neótan  
 Lifes and lissa,  
 300 Landes fraetwa,



- Oth-ṭhaet he ṭhúsend  
 Ṭhisses lifes,  
 Wudu-bearwes weard,  
 Wintra gebíðeth;  
 Ṭhónne bíth gehefgad  
 Haswig-fethra,  
 Gomol, geárum fród,  
 Gréne eorthan.  
 Aflyhth fugla,  
 310 Foldan geblówene,  
 And ṭhónne geséceth,  
 Sithe, rice  
 Middan-geardes  
 Ṭháer nó menn búgath,  
 Eard and ethel,  
 Ṭháer he ealdordóm onféhth  
 Fore-mihtig  
 Ofer fugla cyn,  
 Gethungen on ṭheóde,  
 320 And ṭhrage mid him  
 Wésten weardath;  
 Ṭhónne wathum strang  
 West gewiteth,  
 Wintrum gebysgad,  
 Fleógan, fethrum snell.  
 Fuglas ṭhringath  
 Utan-ymbe aethelne,  
 Aeghwylc wile wesan  
 Ṭhegn and theow  
 330 Ṭheódne maérum,  
 Oth-ṭhaet he geseceth  
 Syr-wara land,  
 Corthra maeste.  
 Him se cláena ṭháer  
 Oth-scúfeth scearplice,

- Thaet he in sceáde weardie,  
 On wudu-bearwe,  
 Wéste stowe,  
 Beholene and behydde  
 340 Haeletha manigum.  
 Thaer he heáhne beám  
 On holt-wuda  
 Wunath and weardath  
 Wyrtrum faestne,  
 Under heofon-hrófe,  
 Thone hátath menn  
 Fénix, on foldan,  
 Of thaes fugles naman.  
 Hafath thám treowe forgyfen  
 350 Tír-meahtig Cyning,  
 Meotud man-cynnes,  
 Mine gefraege,  
 Thaet se ána is  
 Ealra beáma  
 On eorth-wége  
 Up-láedendra  
 Beorhtast geblówen ;  
 Ne maeg him bitres wiht  
 Scyldum scéthan,  
 360 Ac, gescýlded á,  
 Wunath ungewyrded,  
 Thendan woruld standeth.

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 III.

Thónne wind licgeth,  
 Weder bith faeger,  
 Hluttur heofones gim,  
 Hálig, scíneth,

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- Beóth wolcnu to-wegne,  
 Waetra thrytha  
 Stille standath,  
 370 Bifh storma gehwylc  
 A-swefed under swegle,  
 Súthan bliceth  
 Weder-candel wearm,  
 Weorodum lyhteth,  
 Thónne on thám telgum  
 Timbran onginneth,  
 Nest gearwian.  
 Bifh him neód micel,  
 Thaet he thá ylde  
 380 Ofestum móte,  
 Thurh gewittes wylm,  
 Wendan tó life,  
 Feorh geong onfón.  
 Thónne feor and neáh  
 Thá swétestan  
 Sommath and gaedrath,  
 Wyrta wynsume,  
 And wudu-bláeda,  
 Tó thám eard-stéde,  
 390 Aethel-stenca gehwone  
 Wyrta wynsumra,  
 The Wuldor-cyning,  
 Faeder frymtha gehwaes,  
 Ofer foldan gescóp  
 Tó indryhtum  
 Aelda cynne,  
 Swétes under swegle.  
 Thaer he-sylf bereth  
 In thaet treow innan  
 400 Torhte fraetwa;  
 Thaer se wilda fugel,

- In thām wéstene  
 Ofer heáhne beám  
 Hús getimbreth  
 Wlitig and wynsum,  
 And gewicath tháer,  
 Sylf in thām solere,  
 And ymb setteth útan,  
 In thām leáf-sceáde,  
 410 Lic and fethru,  
 On healfa gehwáere,  
 Hálgum stencum,  
 And thām aethelestum  
 Eorþan blædum;  
 Sitteth sithes fus.  
 Thónne swegles gim,  
 On sumeres tíð,  
 Sunne hatost,  
 Ofer sceáde scíneth,  
 420 And gesceápu dreogeth,  
 Woruld geond-wliteth,  
 Thónne weortheth his  
 Hús onháeted  
 Thurh hador-swegel;  
 Wyrta wearmiath,  
 Will-séle stýmeth  
 Swétum swaeccum;  
 Thónne on swóle byrneth,  
 Thurh fýres feng,  
 430 Fugel mid neste;  
 Bael bith onaeled;  
 Thónne brand thecceth  
 Heóro-dreórges hús,  
 Hreóh onetteth,  
 Fealo lig feormath,  
 And Fénix byrneth,

- Fyrn-geárum fród ;  
 Țhónne fyr Țhicgeth  
 Læenne lic-haman,  
 440 Lif bith on sithe,  
 Faeges feorh-hord ;  
 Țhónne flaesc and bán  
 Ad-lig áeeth ;  
 Hwaethre him eft-cymeth,  
 Aester fyrst-mearce,  
 Feorh ed-niwe.  
 Siththan ȥhá ýslan  
 Eft onginnath,  
 Aester lig-ȥhæce,  
 450 Lucan tógaedere,  
 Geclungne tó cleófanne ;  
 Țhónne cláen bith  
 Beorhtast nesta,  
 Báele forgrunden,  
 Heatho-rófes hof,  
 Hrá bith acólad,  
 Bán-faet gebrocen,  
 And se bryne swethrath ;  
 Țhónne of ȥhám áde  
 460 Aeples gelicnes  
 On ȥháere ascan bith  
 Eft gemeted,  
 Of ȥhám weaxeth wýrm  
 Wundrum faeger,  
 Swylce he of aeg waére  
 Ut-alsæded,  
 Scír of scýlle.  
 Țhónne on sceáde weaxeth,  
 ȥhaet he áerest bith  
 470 Swylce cárnas brid,  
 Faeger fugel-timber ;

- Thónne furthon gen  
 Wridath on wynnum,  
 Thaet he bith waestmum gelíc  
 Ealdum eárne,  
 And aefter-þón,  
 Fethrum gefraetwad,  
 Swylc he aet frymthe wáes,  
 Beorht geblówen;  
 480 Thónne brád weortheth,  
 Eall ed-niwe,  
 Eft acenned,  
 Synnum asundrad.  
 Sumes anlice,  
 Swá man tó andleófne  
 Eorthan waestmas  
 On haerfeste  
 Hám gelaédeth,  
 Wiste wynsume,  
 490 Aer wintres cyme,  
 On rýpes tíman,  
 Thy-laes hí renes scúr  
 Awyrde under wolcnum;  
 Thaer hí wrathe metath,  
 Fódor-þege gefeán,  
 Thónne forst and snáw,  
 Mid ofer-maegne,  
 Eorthan þeccath  
 Winter-gewaédum.  
 500 Of þám waestmum sceal  
 Eorl eád-wélan  
 Eft alaédan,  
 Thurh cornes gecynde,  
 The aer cláen bith  
 Sáed onsáwen,  
 Thónne sunnan gleám

- On lenctenne  
 Lifes tácen wecceth,  
 Woruld-gestreón,  
 510 Thaet tha waestmas beóth,  
 Thurh ágne gecynde,  
 Eft-acende,  
 Foldan fraetwa.  
 Swá se fugel weortheth  
 Gomel aefter geárum,  
 Geong, ed-niwe,  
 Flaesce befangen;  
 Ne he fódor thicgeth,  
 Méte on moldan,  
 520 Nemne mel-deáwes  
 Dael gebyrge,  
 Se dreóseth oft  
 Aet middre nihte,  
 Bí thón se módga his  
 Feorh afédeth,  
 Oth-thaet fyrrn-gesetu,  
 Agenne eard,  
 Eft geseceth.

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 IV.

- Thónne bíth aweaxen  
 530 Wyrtrum on-gemange  
 Fugel fethrum deál,  
 Feorh bíth niwe,  
 Geong, geofena full,  
 Thónne he of greóte  
 His lic-leohtas, craeftig,  
 Thaet aer lig fornam,  
 Samnath, swóles láfe

- Searwum gegaedrath,  
 Bán gebrosnade,  
 540 Aefter bael-þraece,  
 And þónne gebringeth  
 Bán and ýslan,  
 Ades láfe,  
 Eft aetsomne,  
 And þónne þaet wael-reáf  
 Wyrsum beteldeth,  
 Faegre gefraetweth.  
 Þónne afysed bith  
 Agenne eard  
 550 Eft tó secan ;  
 Þónne fótum ymb-féht  
 Fýres láfe,  
 Cláwum beclýppeth,  
 And his cyththe eft,  
 Sun-beorht-gesetu,  
 Seceth on wynnum,  
 Eádig ethel-land.  
 Eall bith geniwad,  
 Feorh and fether-hama,  
 560 Swá he act frymthe wæs,  
 Þá hine áerest God  
 On þone aethelan wong  
 Sigor-faest sette.  
 He his-sylfes þáer  
 Bán gebringeth,  
 Þá áer brandes wylm  
 On beorh-stéde,  
 Bæle, for-þhylmde,  
 Ascan tó-eácan ;  
 570 Þónne eall-geador  
 Bebyrgeth beádu-craeftig,  
 Bán and ýslan,



- On  $\mathfrak{t}\mathfrak{h}\mathfrak{a}\mathfrak{m}$  eálande.  
 Bith him ed-niwe  
 $\mathfrak{T}\mathfrak{h}\mathfrak{a}\mathfrak{e}\mathfrak{r}\mathfrak{e}$  sunnan segn,  
 $\mathfrak{T}\mathfrak{h}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{e}$  swegles leoht,  
 Gimma gladost,  
 Ofer garsecg up,  
 Aethel-tungla wyn,  
 580 Eástan lixeth.  
 Is se fugel faeger  
 Forweard-híwe,  
 Bleó brygdum fag  
 Ymb  $\mathfrak{t}\mathfrak{h}\mathfrak{a}$  breost foran.  
 Is him  $\mathfrak{t}\mathfrak{h}\mathfrak{a}\mathfrak{e}\mathfrak{t}$  heáfod  
 Hindan gréne,  
 Wraetlice wrixled,  
 Wurman geblonden ;  
 $\mathfrak{T}\mathfrak{h}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{e}$  is se finta  
 590 Faegre gedáeled,  
 Sum brún sum basu,  
 Sum blacum splottum  
 Searolice beseted.  
 Sindon  $\mathfrak{t}\mathfrak{h}\mathfrak{a}$  fethru  
 Hwite hindan-weard,  
 And se hals gréne,  
 Niothe-weard and ufe-weard,  
 And  $\mathfrak{t}\mathfrak{h}\mathfrak{a}\mathfrak{e}\mathfrak{t}$  nebb lixeth  
 Swá glaes oththe gim ;  
 600 Geaflas scýne  
 Innan and útan.  
 Is seó eág-gebyrd  
 Stearc, and híwe  
 Stáne gelicast,  
 Gladum gimme,  
 $\mathfrak{T}\mathfrak{h}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{e}$  in gold-faete,  
 Smitha or $\mathfrak{t}\mathfrak{h}\mathfrak{a}\mathfrak{n}\mathfrak{c}\mathfrak{u}\mathfrak{m}$

- Beseted weortheth.  
 Is ymb ðhone sweoran  
 610 Swylce sunnan hring,  
 Beága beorhtast!  
 Bregden fethrum.  
 Wraetlic is seó wamb neothan,  
 Wundrum faeger,  
 Scír and scýne;  
 Is se scýld ufan  
 Fraetwum gefeged,  
 Ofer ðhaes fugles baec;  
 Sindon ðhá scanan  
 620 Scyllum beweaxne,  
 Fealwe ðhá fét;  
 Se fugel is on hiwe  
 Aeghwaes áenlic,  
 Anlicost peán,  
 Wynnum geweaxen,  
 ðhaes gewritu secgath.  
 Nis he hinderweard,  
 Ne hyge gaelsa,  
 Swar ne swongor,  
 630 Swá sume fuglas,  
 ðhá-ðhe láte ðhurh lyfte  
 Lacath fethrum;  
 Ac he is snell and swift,  
 And swithe leoht,  
 Wlitig and wynsum,  
 Wuldre gemearcad.  
 Ece is se Aetheling,  
 Se-ðhe him ðhaet eád gyfeth.  
 ðhónne he gewiteth  
 640 Wongas secan,  
 His ealdne eard,  
 Of ðhisse ethel-tyrf;

- Swá se fugel fleógeth  
 Folcum oth-eáwed,  
 Mangum manna,  
 Geond middan-geard,  
 Thónne somniath  
 Súthan and northan,  
 Eástan and westan,  
 650 Eored-cystum farath  
 Feorran and neán,  
 Folca thrýthum,  
 Tháer hí sceawiath  
 Scyppendes gyfe  
 Faegre on thám fogle,  
 Swá him aet fruman sette  
 Sigora Sóth-Cyning  
 Sellicran gecynde,  
 Fraetwe faegran,  
 660 Ofer fugla cyn.  
 Thónne wundriath  
 Weras ofer eorthan  
 Wlite and waestma,  
 And gewritum cythath,  
 Mundum mearciath  
 On marm-stáne  
 Hwónne se daeg and seó tid  
 Dryhtum ge-cáwe  
 Fraetwe flyht-hwates.  
 670 Thónne fugla cyn,  
 On healfa gehwone,  
 Heápum thringath,  
 Sígath síd-wégum,  
 Sange lófiath,  
 Máerath módigne  
 Meaglum reordum,  
 And swá thone hálgan

- Hringe beteldath  
 Flyhte on lyfte ;  
 680 Fénix bith on middum,  
 Threatum bethrunge;  
 Theóda wlitath,  
 Wundrum wafiath,  
 Hú seó will-gedryht  
 Wildne weorthiath,  
 Worn aefter othrum,  
 Craeftum cythath  
 And for cyning mæraþ  
 Leófne leód-fruman,  
 690 Lædath mid wynnum  
 Aethelne tó earde,  
 Oth-þæt se ánhoga  
 Oth-fleógeth, fethrum snell,  
 Þæt him gefylgan ne maeg  
 Drýmendra gedryht.  
 Þhónne dugutha wyn  
 Of þisse eorþan tyrf  
 Ethel seceth.

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 V.

- Swá se gesaeliga,  
 700 Aefter swylt-hwile,  
 His eald-cyththe  
 Eft geneósath,  
 Faegre foldan.  
 Fugelas cyrrath  
 Fram þám guth-freca,  
 Geomor-móde,  
 Eft tó earde.  
 Þhónne se aetheling bith

- Geong in gearдум ;  
 710 God ána wát,  
 Cyning aelmihtig,  
 Hú his gecynd bith,  
 Wif-hádes t̃he weres ;  
 T̃haet ne wát áenig  
 Manna cynnes,  
 Bútan Meotod ána,  
 Hú t̃há wisan sind  
 Wundorlice,  
 Faeger fyrr-geſceáp  
 720 Ymb t̃haes fugles gebyrd.  
 T̃haer se eádgá mót  
 Eardes neótan,  
 Wyll-streáma!  
 Wudu-holtum in,  
 Wunian in wonge,  
 Oth-t̃haet wintra beóth  
 T̃húsend urnen ;  
 T̃hónne him weortheth  
 Ende lifes, -  
 730 Hine ád t̃hecceth,  
 T̃thurh-áeled fýr ;  
 Hwaethre eft cymeth  
 Aweáht wraetlice,  
 Wundrum, tó life ;  
 For̃thón he drúsende  
 Death ne besorgath,  
 Sáre swylt-cwále,  
 T̃he him symle wát,  
 Aefter líg-t̃hraece,  
 740 Líf ed-niwe,  
 Feorh aefter fýlle,  
 T̃hónne frómlice,  
 T̃thurh briddes hád,

Gebraedad weortheth  
 Eft of ascan,  
 Ed-geong weseth,  
 Under swegles hleó,  
 Bith him-self gehwaether  
 Sunu and swaes faeder,  
 750 And symle eác  
 Eft yrfe-weard  
 Ealdre láfe.  
 Forgeáf him se meahta  
 Man-cynnes Fruma,  
 Thaet he swá wraetlice  
 Weorthan sceolde  
 Eft thaet ilce  
 Thaet he áer-þón wæs,  
 Fethrum befangen,  
 760 Theáh hine fyr nime.

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## VI.

Swá thaet éce líf  
 Eádigra gehwylc,  
 Aefter sár-wraece,  
 Sylf geceóseth,  
 Thurh deorcne death,  
 Thaet he Dryhtnes mót,  
 Aefter gear-dagum,  
 Geofena neótan  
 On sin-dreámum,  
 770 And siththan á  
 Wunian in worulde  
 Weorca tó leáne.  
 Thisses fugles gecynd  
 Fela gelíc is

- Bī ƿhām gecornum  
 Cristes ƿhegnum ;  
 Beácnath in burgum  
 Hú hí beorhtne gefeán  
 ƿhūrh Faeder fultum,  
 780 On ƿhás frecnan tid,  
 Healdath under heofonum,  
 And him heáhne bláed  
 In ƿhām uplican  
 Ethle gestrýnath.  
 Habbe we ge-ascad  
 ƿhaet se Aelmihtiga  
 Worhte wer and wif  
 ƿhūrh his wundra spéde,  
 And hí ƿhā gesette  
 790 On ƿhone selestan  
 Foldan sceátes,  
 ƿhone fira bearn  
 Nemnath Neorxna-wong,  
 ƿhaer him naenges waes .  
 Eádes ansýn,  
 ƿhendān Eces word,  
 Hálges hleóthor-cwide,  
 Healdan woldon  
 On ƿhām niwan gefeán.  
 800 ƿhaer him nith gesceod,  
 Eald-feóndes áefest,  
 Se him áet gebeád,  
 Beámes bláed,  
 ƿhaet hí bú ƿhegon  
 Aeppel unraedum,  
 Ofer áest Godes,  
 Byrgdon forbodenne.  
 ƿhaer him biter wearþ  
 Yrmthu aefter áete,

810 And hýra eaferum swá,  
 Sárlic symbol  
 Sunum and dóhtrum;  
 Wurdon teónlice  
 \* \* \*

Agealde aefter gylte;  
 Haefdon Godes ýrre,  
 Bitre beálo-sorge,  
 T̃haes t̃há byras siththan  
 Gyrne anguldon,  
 T̃he hí t̃haet gyf t̃hegon  
 820 Ofer Eces word;  
 Forthón hý ethles wyn  
 Geomor-móde,  
 Ofgyfan sceoldon,  
 T̃thurh naeddran níth,  
 T̃há heó nearwe beswác  
 Yldran usse,  
 In áer-dagum,  
 T̃thurh faecne ferhth,  
 T̃haet hí feor t̃hónan,  
 830 In t̃hás death-dene,  
 Drohtnath sóhton,  
 Sorgfulran gesetu.  
 Him wearth selre lif  
 Heolstre behyded,  
 And se hálga wong,  
 T̃thurh feóndes searo,  
 Faeste betýned  
 Wintra mangum,  
 Oth-t̃haet Wuldor-cýning,  
 840 T̃thurh his hider-cýme,  
 Hálgum tó-geanes,  
 Man-cynnes Geféá,



Methra Fréfrend,  
 And se ánga Hýht,  
 Eft ontýnde.

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## VII.

- Is thónne gelicast,—  
 Thaes-~~the~~ us láreowas  
 Wordum secgath,—  
 And writu cythath,—  
 850 Thisses fugles gefaer,  
 Thónne fród ofgyfeth  
 Eard and ethel,  
 And ge-ealdad bith,  
 Gewiteth wérig-mód,  
 Wintrum gebysgad,  
 Thaer he holtes hleo  
 Heáhne gemeteth,  
 In thám he getimbreth,  
 Tánun and wýrtun  
 860 Thám aethelestun,  
 Eard-wic niwe,  
 Nest on bearwe.  
 Bith him neód micel,  
 Thaet he feorh geong eft  
 Onfón móte,  
 Thurh líges blaest,  
 Lif aefter deathe,  
 Ed-geong wesan,  
 And his eald-cyththe,  
 870 Sun-beorht-gesetu,  
 Secan móte  
 Aefter fýr-bathe.  
 Swá thá fore-gengan,

- Yldran usse,  
 Anforleton  
 Thone wlitigan wong,  
 And wuldres setl  
 Leóflíc, on láste,  
 Tugon langne sith  
 880 In hearma land,  
 Thaer him héttende,  
 Earne aglaecan,  
 Oft ge-sceodon.  
 Waeron hwaethre mange,  
 Tha-the Meotude  
 Gehýrdon under heofonum  
 Hálgum theawum,  
 Dædum dómlicum,  
 Thaet him Dryhten wearth,  
 890 Heofona Heáh-cyning,  
 Hold on móde.  
 Thaet is se heá beám,  
 In tham hálge nú  
 Wic weardiath,  
 Thaer him wihte ne maeg  
 Eald-feónda nán  
 Atre scéthan,  
 Facnes tácne,  
 On tha frecnan tid.  
 900 Thaer him nest wyrcth  
 With nitha gehwám,  
 Dædum dómlicum,  
 Dryhtnes cempa,  
 Thonne he aelmessan  
 Earmum dæleth,  
 Dugetha léasum,  
 And him Dryhten gecygh,  
 Faeder, on fultum,

- Forth onetteth,  
 910 Lænan lifes  
 Leahtras dwaesceth.  
 Mirce mán-dæda,  
 Healdeth Meotudes aé;  
 Beald in breostum,  
 And gebedu seceth,  
 Cláenum gehygðum,  
 And his cneó bigeth  
 Aethele tó eorthan,  
 Flýhth yfla gehwylc,  
 920 Grimme gyltas,  
 For Godes egsan  
 Glaed-mód gýrneth,  
 Thaet he góðra maest  
 Dæda gefremme;  
 Thám bith Dryhten scýld  
 In sitha gehwone,  
 Sigora Will-gyfa,  
 Weoruda Waldend.  
 This thá wyrta sind,  
 930 Waestma blaæda,  
 Thá se wilda fugel  
 Samnath under swegle,  
 Síde and wíde,  
 Tó his wic-stowe,  
 Thæc he wundrum faest  
 With nítha gehwám  
 Nest gewyrceth.  
 Swá nú in thám wicum  
 Willan fremmath,  
 940 Móde and maegne,  
 Meotudes ceman,  
 Maertha tilgath,  
 Thaes him meorda wile

- Ece aelmihtig  
 Eádge forgildan.  
 Beóth him of thám wyrpum  
 Wic gestathelad  
 In wuldres byrig,  
 Weorca tó leáne,  
 950 Thaes-þe hí geheoldon  
 Hálge láre  
 Hate aet heortan,  
 Hige weallende,  
 Daeges and nihtes ;  
 Dryhten lufiath  
 Leohte geleáfan,  
 Leófne ceósath  
 Ofer woruld-wélan ;  
 Ne bith him wynne hýht,  
 960 Thaet hý þis láene lif  
 Lange gewunion.  
 Thus eádig eorl  
 Ecan dreámes,  
 Heofona hámes,  
 Mid Heáh-cyning,  
 Eárnath on elne,  
 Oth-þaet ende cymeth  
 Dogor-rímes  
 Thónne death nimeth,  
 970 Wíga wael-gífre,  
 Waepnum gethrytheth,  
 Ealdor ána gehwaes,  
 And in eorþan faethm  
 Snude sendeth,  
 Sawlum benumene  
 Láene lic-háman,  
 Thaer hí lange beóth,  
 Oth fýres cyme,

Foldan beþheáhte.

980 Thónne mange beóth  
On gemót laedde  
Fyra cynnes,  
Wile Faeder engla,  
Sigora Sóth-cyning,  
Synoth gehegan,  
Dugutha Dryhten  
Déman mid rihte ;  
Thónne aeriste  
Ealle gefremmath

990 Menn on moldan,  
Swá se mihtiga Cyning  
Beódeth, Brego engla,  
Byman stefne,  
Ofer sídne grund,  
Sawla Nergend,  
Bith se deorca deað,  
Dryhtnes meahtum,  
Eádgum ge-endad.  
Aethele hweorfath,

1000 Threatum þringath,  
Thónne þeós woruld,  
Scyld-wyrcende,  
In sceáme byrneth,  
Ade onáeled.

Weortheth ánra gehwylc  
Forht on ferhthe,  
Thónne fyr briceth  
Læne land-wélan,  
Lig ealle þicgeth

1010 Eorþan æht-gestréon,  
Aepplede gold,  
Gifre forgrípeth,  
Graedig swelgeth

- Landes fraetwa.  
 Țhonne on leoht cymeth  
 Aeldum Țhisses,  
 In Țhá openan tid,  
 Faeger and gefeálic  
 Fugles tácen ;  
 1020 Țhonne anwald eall  
 Up-astelleth  
 On byrgenum,  
 Bán gegaedrath,  
 Leomu, lic sámód,  
 And liges gaést,  
 Fore Cristes cneó,  
 Cyning Țhrymlíce,  
 Of his heáh-setle,  
 • Hálgum scíneth  
 1030 Wlitig wuldres gim.  
 Wel bith Țhám Țhe mót,  
 In Țhá geomran tid,  
 Gode lician !

---

 VIII.

- Țháor Țhá lic-haman  
 Leahtra cláene  
 Gangath glaed-móde,  
 Gaestas hweorfath  
 In bán-fatu.  
 Țhonne bryne stigeth  
 1040 Heáh tó heofonum,  
 Hat bith manigum  
 Egeslic áeled ;  
 Țhonne ánra gehwylc,  
 Sóthfaest ge synnig,

- Sawel mid líce,  
 Fram mold-grafum  
 Seceth Meotudes dóm,  
 Forht afaered,  
 Fýr bith ontíht,  
 1050 Aeleth uncystan.  
 Tháer thá eádgan beóth,  
 Aefter wraec-hwile,  
 Weorcum befangne,  
 Agenum dáedum.  
 Thaet thá aethelan sind  
 Wyrta wynsume,  
 Mid thám se wilda fugel  
 His-sylfes nest  
 Besetteth útan,  
 1060 Thaet hit faerunga  
 Fýre byrneth,  
 Forswæleth under sunnan,  
 And he sylfa mid,  
 And thónne aefter lige,  
 Lif eft onféhth  
 Edniwunga.  
 Swá bith ánra gehwylc  
 Flaesce befangen  
 Fira cynnes,  
 1070 Aenlic and ed-geong,  
 Se-þe his ágnum hér  
 Willum gewyrceth,  
 Thaet him Wuldor-cyning,  
 Meahtig, aet thám maethle,  
 Mild geweortheth,  
 Thónne hleóthriath  
 Hálge gaestas,  
 Sawla sóthfaeste,  
 Sang ahebbath,

- 1080 Clæne and gecorene,  
 Hér-gath Cyninges ðhrym,  
 Stefn æfter stefne,  
 Stígath tó wuldre,  
 Wlitig-gewyrtade  
 Mid hyra wel-dædum.  
 Beóth ðhónne amerede  
 Manna gaestas,  
 Beorhte abysde,  
 ðhurh bryne fýres.
- 1090 Ne wéne ðhaes aénig  
 Aelda cynnes,  
 ðhaet ic lyge-wordum  
 Leóth samnige,  
 Write woth-craefte;  
 Gehýrath witedóm  
 Ióbes gyddunga,  
 ðhurh gaestes blæd  
 Breostum onbryrde;  
 Beald reordade,
- 1100 Wuldre geweorthad;  
 He ðhaet word gecwæð:  
 " Ic ðhaet ne forhycege  
 Heortan gethancum,  
 ðhaet ic in mínum neste  
 Neód-bed ceóse,  
 Haele-hrá wérig,  
 Gewite hean ðhónan  
 On langne sith,  
 Láme betolden,
- 1110 Geomor geó-dæda,  
 In greótes faethm,  
 And ðhónne æfter deathe,  
 ðhurh Dryhtnes gyfe,  
 Swá se fugel Fénix,



- Feorh ed-niwe,  
 Aefter aeriste,  
 Agan móte,  
 Dreámas mid Dryhten,  
 Thaer seó deóre scólu  
 1120 Leófne lófiath.  
 Ic thaes lifes ne maeg  
 Aefre tó ealdre  
 Ende gebídan,  
 Leohtes and lissa.  
 Theáh min líc scyle  
 On mold-aerne  
 Molsnad weorthan,  
 Wyrnum tó wyllan,  
 Swá-theáh weoruda God,  
 1130 Aefter swylt-hwile,  
 Sawle alýseth,  
 And in wuldor awecceth.  
 Me thaes wén naefre  
 Forbirsteth in breostum,  
 The ic in Brego engla,  
 Forthweardne gefeán,  
 Faeste haebbe."  
 Thus fród guma,  
 In fyrrn-dagum,  
 1140 Gyddade, gleáw-mód,  
 Godes spel-bóda,  
 Ymb his aeriste  
 In éce lif;  
 Thaet we thy geornor  
 Ongytan meah-ton  
 Tír-faest tácen,  
 Thaet se torhta fugel  
 Thurh bryne beácnath:  
 Bána láfe,

1150 Ascan and ýslan,  
 Ealle gesamnath,  
 Aefter lig-bryne ;  
 Lædeth siththan,  
 Fugel on fótum,  
 Tó Freán gearдум,  
 Sunnan tó-geanes,  
 Tháer he siththan forth  
 Wuniath wintra fela,  
 Waestmum geniwad,

1160 Ealles ed-geong.  
 Tháer sēnig ne maeg  
 In thām leódscype  
 Láthum hwópan  
 \*   \*   \*

\*   \*   \*

Swá nú aefter deathe,  
 Thurh Dryhtnes miht,  
 Sámod sithiath  
 Sawla mid lice,  
 Faegre gefraetwede,  
 Fugle gelicaste,

1170 In eád-wélum,  
 Aethelum stencum,  
 Tháer seó sóthfaeste  
 Sunne lihteth,  
 Wlitig ofer weoredum,  
 In wuldres byrig.

---

IX.

Thónne sóthfaestum  
 Sawlum scíneth  
 Heáh ofer hrófas

- Hælende Crīst,  
 1180 Him folgiath  
 Fuglas scýne,  
 Beorhte gebredade,  
 Blissum hrémige  
 In þám gladan háme,  
 Gæstas gecorene,  
 Ece tó ealdre.  
 Tháer him yfle ne maeg  
 Fáh-feónd gemáh,  
 Facne, scéthan,  
 1190 Ac tháer lifgath á  
 Leohte werede,  
 Swá se fugel Fénix,  
 In freothe Dryhtnes,  
 Wlitige in wuldre.  
 Weorc ánra gehwaes  
 Beorhte blicath  
 In þám blíthan háme,  
 Fore ansýne  
 Ecan Dryhtnes,  
 1200 Symle in sibbe,  
 Sunnan gelíce.  
 Tháer se beorhta beág  
 Brogden wundrum  
 Eorcnan-stánum  
 Eádigra gehwám  
 Hlifath ofer heáfde;  
 Heafelan lixath,  
 Thrymme bethéáhte;  
 Theóðnes cyne-gold  
 1210 Sóthfaestra gehwone,  
 Sellic, glengeth  
 Leohte in life,  
 Tháer se langa gefeá,

- Ece and ed-geong,  
 Aefre ne swethrath,  
 Ac hý in wlite wuniath,  
 Wuldre betoldne,  
 Faegrum fraetwum,  
 Mid Faeder engla.
- 1220 Ne biþ him on ðám wicum  
 Wiht tó sorge,  
 Wroht ne wethel,  
 Ne gewin-dagas,  
 Hungor se hata,  
 Ne se hearda ðurst,  
 Yrmthu ne yldo.  
 Him se aethela Cyning  
 Forgifeth góða gehwylc;  
 ðáer gaesta gedryht
- 1230 Hælend hégath,  
 And heofon-cyniges  
 Meahte mærsiath,  
 Singath Metude lóf;  
 Swinsath sib-gedryht  
 Swega macste,  
 Hædre ymb ðaet hálge  
 Heáh-seld Godes;  
 Blithe bletsiaþ  
 Brego selestan
- 1240 Eádge mid englum,  
 Efen-hleóþre ðus:  
 “Sib sý ðé, Sóth-God,  
 And snyttru-craeft,  
 And ðé ðanc sý  
 ðrym-sittendum  
 Geongra gyfena,  
 Góða gehwylces.  
 Micel, unmaete

- Maegnes strengthu,  
 1250 Heáh and hálig;  
 -Heofonas sindon  
 Faegre gefyllede,  
 Faeder aelmihtig!  
 Ealra þrýmma Þrým!  
 Þínes wuldres,  
 Uppe mid englum,  
 And on eorþan sámod.  
 Gefreotha usic, frymtha Scyppend!  
 Thú eart Faeder aelmihtig  
 1260 In heáhnesse,  
 Heofona Waldend."  
 Thus reordiath  
 Riht-fremmente,  
 Mánes amerede,  
 In þáære máeran byrig;  
 Cyne-þrým cythath,  
 Cáseres lóf singath,  
 On swegle,  
 Sóthfaestra gedryht,  
 1270 Þám ánum is  
 Ece weorth-mynd,  
 Forth bútan ende.  
 Náes his frymth aefre,  
 Eádes angyn.  
 Theáh he on eorþan hér  
 Þurh cildes hád  
 Cenned wære,  
 In middan-geard,  
 Hwaethre his meahta spéd  
 1280 Heáh ofer heofonum  
 Hálig wunade;  
 Dóm unbryce,  
 Theáh he deaðes cwealm

- On ród-treowe  
 Ræfnan sceolde,  
 Thearlic wite.  
 He thý thriddan dæge  
 Aefter lices hryre  
 Life eft onfeng,  
 1290 Thurh Faeder fultum.  
 Swá Fénix beácnath,  
 Geong in geardum,  
 God-bearnes meaht,  
 Thónne he of ascan  
 Eft on-waecneth  
 In lifes lif,  
 Leomum geþungen,  
 Swá se Háelend us  
 Helpe gefremmede,  
 1300 Thurh his lices gedál;  
 Lif bútan ende.  
 Swá se fugel swétum  
 His fethru tú  
 And wynsumum  
 Wyrtrum gefylleth,  
 Fægrum fold-waestmum,  
 Thónne afysed bith;  
 Thaet sindon thá word,  
 Swá us Gewritu secgath,  
 1310 Hleóthor háligra,  
 The him tó heofonum bith,  
 Tó thám mildan Gode,  
 Mód afysed,  
 In dreáma dreám,  
 Thaer hí Dryhtne tó gyfe  
 Worda and weorca  
 Wynsumne stenc,  
 In thá mæran gesceafta,

- Meotude bringath,  
 1320 In ȝhaet leohte lif.  
 Sý him lóf symle,  
 Țhurh woruld worulda,  
 And wuldres blæd,  
 Ar and anwald  
 In ȝhám uplican  
 Roderá rice.  
 He is on-riht Cyning  
 Middan-geardes,  
 And maegen-ȝhrymmes  
 1330 Wuldre bewunden,  
 In ȝhære wlitigan byrig.  
 Hafath us alýfed  
 LUCIS AUCTOR,  
 Țhaet we móton hér  
*Meruer*,  
 Gód-dædum begytan,  
*Gaudia in coelo,*  
 Țhaer we móton  
*Maxima regna*  
 1340 Secan, and gesittan  
*Sedibus altis,*  
 Lifgan in lisse  
*Lucis et pacis,*  
 Agan eardunga  
*Alma letitiae,*  
 Brucan blæd-daga,  
*Blandem et mitem*  
 Geseón sigora Freán  
*Sine fine,*  
 1350 And him lóf singan,  
*Laude perenni*  
 Eádge mid englum.  
*Alleluia!*

## XIII. HYMN OF PRAISE AND THANKSGIVING.

## I.

Thaet is wyrthe,  
 Thaet we, wer-theóda,  
 Secgon Dryhtne thanc  
 Dugutha gehwylcere  
 The us sith and aér  
 Simle gefremmede,  
 Thurh manigfealdra  
 Maegna geryno.

He us aet gyfeth,  
 10 And aehtha spéde,  
 Wélan ofer wid-land,  
 And weder lithe  
 Under swegles hleó.  
 Sunne and mona,  
 Aethelaste tungla,  
 Eallum scínath,  
 Heofen-candlu,  
 Haelethum on eorthan;  
 Dreósath deáw and ren,

20 Duguthe weccath  
 Tó feorh-nere  
 Fira cynne,  
 Ycath eorth-wélan,  
 Thaes we ealles sculon  
 Secgan thanc and lóf  
 Theódne ussum;  
 And huru thaere haele  
 The he us tó hýhte forgeáf,



- Thá he thá yrmthu  
 30 Eft oncyrde,  
 Aet his up-stíge,  
 The we áer drugon;  
 And gethingade  
 Theód-búendum,  
 With Faeder swaesne,  
 Fæhtha maeste;  
 Cyning án-boren  
 Cwide eft on-hwearf,  
 Saulum tó sibbe,  
 40 Se-the wæs sungen,  
 Thurh fyrne hyge,  
 Aeldum tó sorge:  
 "Ic the ofer eorthan geworhte,  
 On thære thú scealt yrmthum lifgan,  
 Wunian in gewinne,  
 And wræce dreogan,  
 Feóndum tó hróthre,  
 Fus-leóth galan;  
 And tó thære ilcan scealt  
 50 Eft geweorthan,  
 Wyrnum aweallen;  
 Thónan wites fyr  
 Of thære eorthan scealt  
 Eft gesecan."  
 Hwaet! us thes se Aetheling  
 Ythre gefremmede,  
 Thá he leomum onfeng  
 And lic-haman,  
 Mannes mágo-tuddre;  
 60 Siththan Meotodes Sunu  
 Engla ethel  
 Up-gestígan  
 Wolde, weoroda God;

- Us se willa becóm,  
 Heanum tó helpe,  
 On thá hálgan tíd;  
 Be thón gyd awraéc  
 Iób, swá he cuthe,  
 Hérede Helm wera,  
 70 Hælend lófede,  
 And mid sib-lufan  
 Suna Waldendes  
 Freó-naman cende,  
 And hine Fugel nemde,  
 Thone Iudéas  
 Ongytan ne meahton,  
 In thære godcundan  
 Gæstes strengthe.  
 Wæs thaes fugles fýht  
 80 Feóndum on eorthan  
 Dyrne and digol,  
 Thám the deorc gewit  
 Hæfdon on hrethre,  
 Heortan stæenne;  
 Noldon hi thá torhtan  
 Tæcnu oncnáwan,  
 The him beforan fremmede  
 Freó-bearn Godes,  
 Manige, mislicu,  
 90 Geond middan-geard.  
 Swá se faela fugel  
 Flýges cunnode,  
 Hwílum engla eard  
 Up gesóhte,  
 Módig, meantum strang,  
 Thone máran hám;  
 Hwílum he tó eorthan  
 Eft gestylde,

- 100 *Thurh gæstes gyfe*  
*Grund-sceát sóhte,*  
*Wende tó worulde,*  
*Be thón se witga sang :*  
*“He wæs up-hafen,*  
*Engla faethmum,*  
*In his thá miclan*  
*Meahta spéde,*  
*Heáh and hálig,*  
*Ofer heofona thrym.”*  
*Ne meahton thá thaes fugles*
- 110 *Flyht gecnáwan,*  
*The thaes up-stiges*  
*Andsace fremmedon,*  
*And thaet ne gelyfdon,*  
*Thaette Lif-fruma,*  
*In mannes híwe,*  
*Ofer maegna thrym,*  
*Hálig fram hrusan*  
*Ahafen wurde.*  
*Thá us geweorthade*
- 120 *Se thás woruld gescóp :*  
*Godes Gæst-Sunu !*  
*And us gyfe sealde,*  
*Uppe mid englum*  
*Ece stathelas,*  
*And eác manigfealde*  
*Módes snyttru*  
*Seow and sette*  
*Geond sefan manna,*  
*Sumum word-lacu*
- 130 *Wise sendeth*  
*On his módes gemynd,*  
*Thurh his muthes gæst,*  
*Aethel angyt.*

Se maeg eall fela  
 Singan and secgan  
 Thám biþ snyttru-craeft  
 Befolen on ferhthe.

Sum maeg fingrum wel,  
 Hlúde fore haelethum

140 Hearpan stirkan  
 Gleó-beám grétan.

Sum maeg godcunde  
 Reccan rihte áe.

Sum maeg rýne tungla  
 Secgan, síde gesceafte!

Sum maeg searolice  
 Word-cwide writan.

Sumum wíg spéde  
 Gyfeth aet guthe,

150 Thónne gár-getrum  
 Ofer scýld-hreóthan  
 Sceótende sendeth  
 Flacor-flán-geweorc.

Sum maeg frómlice  
 Ofer sealtne sáo

Sund-wudu drifan,  
 Hraéran holm-thraece.

Sum maeg heáhne beám,  
 Staelgne, gestígan.

160 Sum maeg stýled sweord,  
 Waepen gewyrcan.

Sum can wonga begang,  
 Wégas wid-gylle.

Swá se Waldend us,  
 God-bearn on grundum,

His gyfe brýttath.  
 Nyle he áengum ánum

Ealle gefyllan

Gæstes snyttru,  
 170 *Thý*-laes him gylp scéthe,  
*Thurh* his ánes craeft,  
 Ofer othre forth.

---

## II.

*Thus* God meahtig,  
 Geofum unhnéawum,  
 Cyning al-wihta,  
 Craeftum weorthath  
 Eorþan tuddor ;  
 Swylce eádgum blæd  
 Selleth on swegle,  
 180 Sibbe ræreth,  
 Ece tó ealdre,  
 Engla and monna ;  
 Swá he his weorc weorthath,  
 Be *þ*hón se witga cwaéth,  
*Thaet* ahaefene wáeron  
 Hálge gimmas,  
 Haedre heofon-tungfu,  
 Heálice up,  
 Sunne and mona.  
 190 Hwaet sindon *þ*há,  
 Gimmas swá scýne,  
 Búton God sylfa ?  
 He is se sóthfaesta  
 Sunnan léoma  
 Englum and eorþ-warum,  
 Aethela scíma  
 Ofer middan-geard:  
 Mona lixeth,  
 Gæstlic tungol ;

- 200 Swá seó Godes circe,  
 Thurh gesomnunga,  
 Sóthes and rihtes  
 Beorhte bliceth,  
 Swá hit on bécum cwith.  
 Sijththan of grundum  
 God-bearn astáh,  
 Cyning cláenra gehwaes,  
 Thá seó circe hér  
 Ae-fyllendra
- 210 Ehtnysse bád,  
 Under háethenra  
 Hyrda gewældum.  
 Thær thá syn-sceáthan  
 Sóthes ne gýmdon,  
 Gaestes thearfe,  
 Ac hí Godes tempel  
 Bræcon and baerndon,  
 Blód-gýte worhton,  
 Feódon and fyldon ;
- 220 Hwaethre forth becóm,  
 Thurh Gaestes gyfe,  
 Godes thegna bláed,  
 Aefter up-stige  
 Ecan Dryhtnes,  
 Be thón Salómon sang,  
 Sunu Dáuides,  
 Gydda géaro-snottor,  
 Gaest-gerynum,  
 Waldend wer-theóda,
- 230 And thaet word acwáeth :  
 " Cuth thaet geweortheth,  
 Thaette Cyning engla  
 Meotud meathum swith,  
 Munt gestylleth,

Gehleáþeth heáh-dúna,  
 Hyllas and cnóllas  
 Bewrith mid his wuldre,  
 Woruld alýseth,  
 Ealle eorth-búende.

240 Th̃urh th̃one aethelan styl."

Waes se forma hl̃p,  
 Th̃a he on faemnan astáh,  
 Maegeth unmaele,  
 And th̃aer menniscum híwe  
 Onfeng bútan firenum,  
 Th̃aet tó frófre gewearth  
 Eallum eorth-warum.

Waes se other styl  
 Bearnas gebyrdo,

250 Th̃a he in binne waes,  
 In cildes híwe,  
 Cláthum bewunden,  
 Ealra th̃rymma Th̃rym.

Waes se th̃rida hl̃p  
 Rodor-cyninges raes,  
 Th̃a he on róde astáh,  
 Faeder Frófor-Gaest.

Waes se feórtha styl  
 In byrgen,

260 Th̃a he th̃one beám of-geáf,  
 Fold-aerne faest.

Waes se fifta hl̃p,  
 Th̃a he hell-warena  
 Heáp forbygde ;  
 In cwic-susle

Cyning inne geband,  
 Feónda fore-sprecan,  
 Fýrnum teágum,  
 Grom-hydigne,

- 270 **Th**ær he gen licgeth  
 In carcerne,  
 Clommum gefaestnad,  
 Synnum gesæled.  
     Wæs se syxta hlýp,  
 Háliges hýht-plega,  
**Th**á he tó heofonum astáh,  
 On his eald-cyththe;  
**Th**á wæs engla threat,  
 On thá hálgan tid,
- 280 Hleahtre blithe,  
 Wynnum, geworden;  
 Gesawon Wuldres **Th**rym,  
 Aethelinga Ord,  
 Ethles neósan,  
 Beorhtra bolda;  
**Th**á wearth burg-warum  
 Eádgum éce gefeá,  
 Aethelinges plega.  
     **Th**us hér on grundum,
- 290 Godes éce Bearn  
 Ofer heáh-hleóthu  
 Hlýpum stylde,  
 Módig, aefter muntum;  
 Swá we menn sculon,  
 Heortan gehygdum,  
 Hlýpum styllan  
 Of maegne in maegen,  
 Mæerthum tilgan,  
**Th**aet we tó thám hyhstan
- 300 Hrófc gestígon,  
 Hálgum weorcum,  
**Th**ær is hýht and blis,  
 Gethungen thegn-weorud.  
 Is us thearf micel,



Thæt we mid heortan  
 Hæle secon,  
 Thæt we mid gæste  
 Georne gelyfath,  
 Thæt thæt Hælo-bearn

310 Heónan up-stige  
 Mid usse lic-haman,  
 Lifgende God;  
 Forthón we á sculon  
 Idle lustas,  
 Syn-wúnda forseón,  
 And thaes selran gefeón,  
 Habbath us tó frófre  
 Faeder on roderum  
 Aelmeahtigne.

320 He his aras thónan  
 Hálige of heáhthum  
 Hider onsendeth,  
 Thá us gescildath  
 With sceáthendra  
 Englum earh-farum;  
 Thy-læs unholdan  
 Wúnde gewyrcon,  
 Thónne wroht-bora,  
 In folc Godes,

330 Forth onsendeth,  
 Of his braegd-bogan,  
 Biterne stræol.  
 Forthón we faeste sculon,  
 With thám faer-scýte,  
 Symle waerlice  
 Wearde healdan,  
 Thy-læs se attres órd  
 In-gebuge,  
 Biter bord-gelac,

- 340 Under bân-locan,  
 Feónða faer-searo ;  
 Thaet bith frecne wúnd,  
 Blatast benna.  
 Utan us beorgan thá  
 Thendan we on eorthan  
 Eard weardigon ;  
 Utan us tó Faeder  
 Freothe wilnian,  
 Biddan Bearn Godes,  
 350 And thone blithan Gáest,  
 Thaet he us gescilde  
 With sceáthan waepnum,  
 Láthra lyge-searwum.  
 Se us lif forgeáf,  
 Leomu, lic and gáest ;  
 Si him lóf symle,  
 Thurh woruld worulda,  
 Wuldor on heofnum !
- 

#### XIV. POEM MORAL AND RELIGIOUS.

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Mange sindon,  
 Geond middan-geard,  
 Hádas under heofonum,  
 Thá-thē unháligra  
 Rime arisath ;  
 We thaes riht magon  
 Aet aeghwylcum

- Anra gehýfran,  
 Gif we hálíg-bebodu  
 10 Healdan willath ;  
 Maeg nú snottor guma  
 Saele brucan,  
 Góðra tíða,  
 And his gæste forth  
 Wéges willian.  
     Woruld is onhrered,  
 Cólath Cristes lufu,  
 Sindon costunga,  
 Geond middan-geard,  
 20 Mange arisene,  
 Swá-þæt, geáru iú,  
 Godes spel-bóðan  
 Wordum sáegdon,  
 And þurh witedóm  
 Eall anemdon,  
 Swá hit nú gangeth.  
     Ealdath eorþan bláed  
 Aethela gehwylcre,  
 And of wlite wendath  
 30 Waestma gecyndu ;  
 Bith seó sithre tíð  
 Sáeda gehwylces  
 Máetre in maegne ;  
 Forþhón se mann ne þhearf  
 Tó þisse worulde  
 Wyrpe gehycgan,  
 Þæt he us faegran  
 Gefean bringe,  
 Ofer þá nithas  
 40 The we nú dreogath,  
 Aer-þhón endion  
 Ealle gesceafta

The he gesette  
 On syx dagum,  
 Thá nú under heofonum  
 Hádas cennath  
 Micle and mæte.

Is ðes middan-geard  
 Dælum gedæled ;  
 50 Dryhten sceawath  
 Hwær thá eardion  
 The his æc healdon ;  
 Gesíhth he thá dómas  
 Dogra gehwylce  
 Wánian and wendan  
 Of woruld-rihte,  
 Thá he gesette  
 Thurh his-sylfes word.  
 He fela findeth,

60 Fea beóth gecorene !  
 Sume him thaes hádes  
 Hlisan willath  
 Wegan on wordum,  
 And thá weorc ne dóth ;  
 Bith him eorth-wéla,  
 Ofer thaet éce lif,  
 Hýhta hyhst ;  
 Thá gehwylcum sceolon  
 Fold-búendra

70 Fremde geweorthan,  
 Forþhón hý nú hyrwath  
 Háligrá mód,  
 Thá-ðe him tó heofonum  
 Hyge statheliath,  
 Witon thaet se haeleth  
 Ece bídeþ  
 Ealra tháera mengu,

- The geond middan-geard  
 Dryhtne theowiaþ,  
 80 And thaes deóran hámes  
 Wilniath bí gewyrhtum.  
 Swá thás woruld-gestreón,  
 On thá máeran góð  
 Bemithne weorthath,  
 Thónne thaet gegýrnath  
 Thá-the him Godes egsa  
 Hleónath ofer heáfðum.  
 Hý thý hyhstan beóth  
 Thrymme gethreáde ;  
 90 Thisses lifes  
 Thurh bebodu brucath,  
 And thaes betran forth  
 Wycath and wénath ;  
 Wuldres hycgath,  
 Sellath aelmessan,  
 Earne fréfriath,  
 Beóth rúm-móde  
 Rihtra gestreóna,  
 Lufiath mid lacum  
 100 Thá-the laes ágon,  
 Daeg-hwam Dryhtne theowiaþ ;  
 He hyra dáeda sceawath !  
 Sume thá wuniath  
 On wéstenum,  
 Secath and gesittath,  
 Sylfra willum,  
 Hámas on heolstrum,  
 Hý thaes heofoncundan  
 Boldes bidath.  
 110 Oft him brogan tó  
 Láthne gelaédeth  
 Se-the him lifes of-an,

Eáweth him egsan hwilum,  
 Idel wuldor,  
 Braegd-wis bóna,  
 Hafath béga craeft;  
 Ehteth án-búendra;  
 Fore him englas standath  
 Geárwe mid gáesta waepnum,  
 120 Beóth hyra geóce gemyndge,  
 Healdath hálígra feorh,  
 Witon hyra hýht mid Dryhten.  
 Thaet sind tha gecostnan cempan  
 Tha tham Cyninge theowiath,  
 Se naefre tha leán aleógeth  
 Tham the his lufan adreogath.

---

XV. POEM ON THE ENDOWMENTS AND  
PURSUITS OF MEN.

---

Fela bith on foldan  
 Forth gesýnra,  
 Geongra geofena,  
 Tha tha gaest-berende  
 Wegath in gewitte,  
 Swá hér weoruda God,  
 Meotud meahtum swith,  
 Mannum dæleth,  
 Syleth sundor-gyfa,  
 10 Sendeth wide,  
 Agne spéde,

Thára aeghwylc mót

Dryht-wuniendra

Dáel onfón.

Ne bith ænig thaes

Earfoth-saelig,

Mann on moldan,

Ne thaes méð-spédig,

Lytel hydig,

20 Ne thaes læt-hydig

Thaet hine se Ar-gifa

Ealles bescýrge

Módes craefta,

Oththe maegen-dáeda,

Wís on gewitte,

Oththe on word-cwidum,

Thý-laes ormód sý

Ealra þinga,

Thára þe he geworhte

30 In woruld-life,

Geofena gehwylcre.

Naefre God démeth

Thaet ænig eft

Thaes earm geweorthe ;

Nænig eft thaes swithe,

Thurh snyttru-craeft,

In þeóde þrym

Thisses lifes

Forth gestígeth,

40 Thaet him folca Weard,

Thurh his háligan gyfe,

Hider onsende

Wise gethóhtas,

And woruld-craeftas,

Under ánes meahte

Ealle forlæte,

Thý-laes he for wlence,  
 Wuldor-geofena full,  
 Mann móde swith,  
 50 Of geméte hweorfe,  
 And thónne forhycge  
 Hean-spédigran;  
 Ac he gedáeleth,  
 Se-the áh dómes gewæld,  
 Missenlice,  
 Geond thisne middan-geard,  
 Leóda leotho-craeftas  
 Land-búendum.

Sum hér ofer eorthan

60 Aehta onlihth,  
 Woruld-gestreóna.  
 Sum bith won-spédig,  
 Heard-saelig haele,  
 Bith hwaethre gleáw  
 Módes craefta.

Sum maegen-strengo  
 Furthor onféhth.

Sum freólic bith,  
 Wlitig on waestmum.

70 Sum bith woth-bora,  
 Gydda giffaest.  
 Sum bith geáru-wyrdig.  
 Sum bith, on huntathe,  
 Hréth-eádigra  
 Deóra draëfend.

Sum dýre bith  
 Woruld-ricum men.

Sum bith wíges heard,  
 Beado-craeftig beorn,

80 Tháer bord stunath.  
 Sum in maethle maeg



Mód-snoterra  
 Folc-raedenne  
 Forth gehycgan,  
 Tháer witená bith  
 Worn aetsomne.

Sum maeg wraetlice  
 Weorc ahyrgan  
 Heáh-timbra gehwaes;  
 90 Hand bith gelaered,  
 Wis and gewealden,  
 Swá bith wyrhtan riht,  
 Séle asettan;  
 Can he sidne ráeced  
 Faeste gefegan  
 With faer-dryrum.

Sum mid handum maeg  
 Hearpan grétan,  
 Ah he gleó-beámes  
 100 Geáro-brygða list.  
 Sum bith rynig.  
 Sum riht scýtta.  
 Sum leotha gleáw.  
 Sum on lande snell,  
 Féthe spédig.

Sum fealone waeg  
 Stefnan steóreth.  
 Streám-ráde can,  
 Weorudes wisa  
 110 Ofer wíðne holm,  
 Thónne sáo-rófe  
 Snelle maegne  
 Arum bregdath  
 Yth-bord neáh.  
 Sum bith syndig.  
 Sum searo-craeftig

Goldes and gimma,  
 Thónne him gumena weard  
 Háteth, him tó mæerthum,

120 Máthm renian.

Sum maeg waepen-thraege,  
 Wige tó nýtte,  
 Mód-craeftig smith,  
 Manige gefremman,  
 Thónne he gewyrceth  
 Tó wera hilde  
 Helm oththe hup-seax,  
 Oththe heathu-byrnan,  
 Scirne méce,

130 Oththe scýldes rond

Faeste gefegeth,  
 With flýge gáres.

Sum bith árfæst,  
 And aelmes georn,  
 Theawum gethýded.

Sum bith thegn gehweorf  
 On meódu-healle.

Sum bith meáres gleáw,  
 Wicg-craefta wís.

140 Sum gewealden-mód

Thafath in gethýlde  
 Thaet he thónne sceal.

Sum dómas can,  
 Thaer dryht-guman  
 Raed cáhtiaht.

Sum bith hraed tæfle.

Sum bith gewitig  
 Aet win-thege,  
 Beór-hyrde gód.

150 Sum bith bylda til

Hám tó hebbanne.

- Sum bith here-toga,  
 Fyrd-wisa fróm.  
 Sum bith folc-wita.  
 Sum bith, aet ðhearfe  
 Thrist-hydigra.  
 Thëgn mid his ðheódne.  
 Sum gethyld hafath,  
 Faest-gongel feorh.  
 160 Sum bith fugel-bóna,  
 Hafoces craeftig  
 Sum bith tó horse hwat.  
 Sum bith swith-snell,  
 Hafath searolic  
 Gámen gleó-dáeda,  
 Gife for gum-ðhegnum,  
 Leoht and leothu-wác.  
 Sum bith leofwende,  
 Hafath mód and word  
 170 Mannum gethwaere.  
 Sum hér geornlice  
 Gæstes ðhearfe  
 Móde bewindeth,  
 And him Metudes áest,  
 Ofer eorth-wélan  
 Ealne, geceóseth.  
 Sum bith deór-mód  
 Deofles gewinnes;  
 Bith á with firenum  
 180 In gefeóht géaro.  
 Sum craeft hafath  
 Circ-nýtta fela;  
 Maeg, on lóf-sangum,  
 Lifes Waldend  
 Hlúde hégan;  
 Hafath heálice

- Beorhte stefne.  
 Sum bith bóca gleáw,  
 Lárūm leóthu-faest.
- 190 Sum bith list-hendig  
 Tó awritanne  
 Word-gerynu.  
 Nis nú ofer eorthan  
 Aenig manna  
 Móde thaes craeftig,  
 Ne thaes maegen-eácen,  
 Thaet hí aefre ánum  
 Ealle weorthon  
 Gegeárwade,
- 200 Thy-laes him gilp scéthe,  
 Oththe, for thaere maerthe,  
 Mód astige,  
 Gif he hafath ána,  
 Ofer ealle menn,  
 Wlite and wisdóm,  
 And weorca blaed;  
 Ac He missenlice  
 Manna cynne  
 Gylpes stýreth,
- 210 And his gyfe brýttath :  
 Sumum on cystum;  
 Sumum on craeftum;  
 Sumum on wlite;  
 Sumum on wíge;  
 Sumum he syleth manna  
 Milde heortan,  
 Theawfaestne gethóht.  
 Sum bith theódne hold.  
 Swá weorthlice
- 220 Wide tó-sáweth  
 Dryhten his duguthe.

A þ̃haes dóm áge,  
 Leoh̃t-baere lóf,  
 Se us þ̃his lif gyfeth,  
 And his milde mód  
 Mannum cytheth !

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XVI. POEM ON THE VARIOUS FORTUNES  
 OF MEN.

---

Ful oft þ̃haet gegangeth  
 Mid Godes meahtum,  
 Þ̃haette wer and wif  
 In woruld cennath  
 Bearn mid gebyrdum,  
 And mid bleóm gyrwath,  
 Témiath and taecath,  
 Oth-þ̃haet seó tid cymeth,  
 Gegaeth, gear-rimum,  
 10 Þ̃haet þ̃há geongan leomu,  
 Líffaestan leothu,  
 Gelodne weorthath.  
 Fergath swá and féthath  
 Faeder and modor,  
 Gyfath and gyrwath ;  
 God ána wát  
 Hwaet him weaxendum  
 Winter bringath.  
 Sumum þ̃haet gegangeth,  
 20 On geoguth-feore,

- Thaet se ende-staef  
 Earfoth-maecgum  
 Weálic weortheth ;  
 Sceal hine wulf etan,  
 Hár haeth-stapa,  
 Hin-sith thónne modor bemurneth ;  
 Ne bith swylc mannes on geweald.  
 Sumne sceal hungor ahíthan.  
 Sumne sceal hreoh fordrifan.  
 30 Sumne sceal gár ageótan.  
 Sumne guth abreótan.  
 Sum sceal leómena leás  
 Lifes neótan,  
 Folmum aet-feóhtan.  
 Sum sceal on féthe líf,  
 Seono-bennum seoc,  
 Sár, cwanian,  
 Murnan Meotud-gesceaft,  
 Móde gebysgad.  
 40 Sum sceal on holte  
 Of heáh-beáme  
 Fetherleás feállan ;  
 Bith on flihte, swá-theáh,  
 Laceth on lyfte,  
 Oth-thaet lungre ne bith  
 Waestm wudu-beámes ;  
 Thónne he on wyrtruman  
 Sígeth swoncen-ferhth,  
 Sawle bereáfod ;  
 50 Fealleth on foldan,  
 Feorh bith on sithe !  
 Sum sceal on féthe,  
 On feor-wégas,  
 Nýde gangan,  
 And his nést beran,

Tredan, úrig-láste,

Ell-~~þ~~eódigra

Frecne foldan ;

Ah he feormendra

60 Lyt lifgendra,

Láth biðh aeghwaær

For his won-sceaftum,

Wineleás haele.

Sum sceal on geápum

Galgan rídan,

Seóman aet swylte,

Oth-~~þ~~haet sawl-hord,

Bán-cófa blódig,

Abrocen weortheth.

70 ~~Þ~~háer him hrefn nimeth

Heáfod-sýna,

Sliteth salwig-pad

Sawlleásne,

Náther he ~~þ~~ý facne maeg

Folmum bewergan,

Láthum lyft-sceáthan ;

Biðh his lif scacen,

And he fell-leás,

Feores orwéna,

80 Blác on beáme,

Bideth wyrde,

Bewrigen wael-miste ;

Biðh him werig nama !

Sumne on bæle scealon

Brandas ~~þ~~heccan,

Fretan frecne

Líf-faestne mannan ;

~~Þ~~háer him líf-gedál

Lungre weortheth,

90 Reád réthe gléd ;

- Reóteth meowle,  
 Seó hyre bearn gesiðth .  
 Brandas ðheccan.  
     Sumum méces eeg,  
 On meódu-bence,  
 Yrrum eálo-wóson,  
 Ealdor oth-ðringeth,  
 Were wín-sádum ;  
 Bith aer his worda tó hraed.  
 100   Sum sceal on beóre,  
     Thurh byreles hand,  
     Meódu-gál maecg,  
     Thónne he gemét ne can  
     Gemearcian his muthe  
     Móde síne,  
     Ac sceal full earmlice  
     Ealdre linnan,  
     Dreogan dryhten-beálo,  
     Dreámum bescýred,  
 110   And hine tó sylf-cwale  
     Secgas nemnath,  
     Máenath mid muthe  
     Meódu-gáles gedrinc.  
     Sum sceal on geoguthe,  
     Mid Godes meahtum,  
     His earfoth-sith  
     Ealne forspildan,  
     And on ylde eft  
     Eádig weorthan,  
 120   Wunian wyn-dagum,  
     And wélan ðhicgan,  
     Máthmas, and meódu-ful,  
     Máeg-burge on,  
     Thaes-ðe aenig fira maege  
     Feorh gehealdan.



- Swá missenlice  
 Meahtig Dryhten,  
 Geond eorþan sceát,  
 Eallum dæleth,  
 130 Scýreth and scrifeth,  
 And gesceápo healdeth ;  
 Sumum eád-wélan ;  
 Sumum earfotha dæel ;  
 Sumum geogotha glaede ;  
 Sumum guthe bláed,  
 Gewealdenne wig-plegan ;  
 Sumum wyrpe oththe scýte  
 Torhtlicne tíir ;  
 Sumum tæfle craeft,  
 140 Bleó-bordes gebregd.  
 Sume bóceras  
 Weorthath wísaeste.  
 Sumum wundor-gyfu,  
 Thurh gold-smith,  
 Gearwad weortheth.  
 Ful-oft he gehyrdeth,  
 And gehyrsteth wel  
 Brýten-cyninges beorn,  
 And he him brád syleth  
 150 Land tó leáne ;  
 He hit on lust thicgeth.  
 Sum sceal on heápe  
 Haelethum cweman,  
 Blissian aet beóre  
 Benc-sittendum,  
 Thær bith drincendra  
 Dreám se micla.  
 Sum sceal mid hearpan  
 Aet his hláfordes  
 160 Fótum sittan,

Feóh ~~þ~~hicgan,  
 And á snellice,  
 Sneære wraestan,  
 Hlúdne scral lætan.  
 Geáro se-~~þ~~e hleápeth,  
 \* \* \*

Bíth him neód micel.  
 Sum sceal wildne fugel,  
 Wloncne, atémian,

- 170 Heafoc on handa,  
 Oth-~~þ~~haet seó heóro-swealwe  
 Wynsum weortheth;  
 Déth he wyrplas on,  
 Fédeth swá on feterum,  
 Fethrum deálne,  
 Læreth lyft-swiftn  
 Lytlum gyflum,  
 Oth-~~þ~~haet se Waelisca,  
 Wædum and dædum,

- 180 His æt-gyfan  
 Eáthmód weortheth,  
 And tó heáh-stealdes  
 Handa gelaæred.

Swá wraetlice  
 Weoroda God,  
 Geond middan-geard,  
 Manna craeftas  
 Sceóp and scýrede,  
 And gesceápo ferede

- 190 Aeghwylcum on eorthan  
 Eormen-cynnes;  
 Forþón him nú ealles ~~þ~~hanc  
 Aeghwá secge,  
~~Þ~~haes-~~þ~~e he for his mildsum  
 Mannum scrifeth!

# XVII. A FATHER'S INSTRUCTION TO HIS SON.

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Thus fród faeder  
 Freó-bearn lærde,  
 Mót-snottor guma,  
 Mæga cystum cald,  
 Wordum wisfaestum,  
 Thaet he wel ðunge:  
 "Dó á thaette dūge;  
 Deág ðín Gewyrhta,  
 Gód ðé biþ symle,  
 10 Góda gehwylces  
 Freá and fultum,  
 Feónd ðám oþrum.  
 Wyrsan gewyrhta,  
 Wéne ðec ðý betran.  
 Efn elne ðis,  
 A ðendan ðú lifge:  
 Faeder and módor  
 Freó ðú mid heortan,  
 Mága gehwylene,  
 20 Gif him sý Meotud on lufan;  
 Wes ðú ðinum ylþrum  
 Arfaest symle,  
 Faeger worde;  
 And ðé in ferhþe læt  
 Þíne láreowas  
 Leófe, in móde,  
 Þá ðec geornast  
 Tó góde trymmon."

- Faeder eft his sunu,  
 30 Fród, gegrette  
 Othre sithe :  
 "Heald elne this :  
 Naefre ne feónde,  
 Ne naefre freónde,  
 Ne thinum mæge,  
 Mán ne geþhafa,  
 Thy-laes thec Meotud on-cunne,  
 Thaet thú sý wommes gewita ;  
 He the mid wite gyldeth,  
 40 Swylce tham othrum  
 Mid eád-wélan."  
 Thriddan sithe,  
 Thanc-snottor guma,  
 Breost-gehygdum,  
 His bearn lærde :  
 "Ne gewuna wyrsan,  
 Wídon feore,  
 Aengum eáhta ;  
 Ac thú the áne genim  
 50 Tó gesprecan symle  
 Spella and lára  
 Raed-hycgendne,  
 Sý ymb rice swá hit mæge."  
 Feórthan sithe,  
 Faeder eft lærde  
 Mód-leófne magan,  
 Thaet he gemunde this :  
 "Ne aswic sundor-wine,  
 Ac á symle geheald  
 60 Rihtum gerisnum ;  
 Raefn elne this,  
 Thaet thú naefre faecne weorth  
 Freónde thinum."

- Fiftan sithe,  
 Faeder eft ongan,  
 Breost-geþancum,  
 His bearn læran :  
 "Druncen beorg ðe  
 And dollig-word,  
 70 Mán on móde,  
 And in muthe lyge,  
 Yrre and æfeste,  
 And idese lufan ;  
 Forþhón sceal aewisc-mód  
 Oft sithian  
 Se-þe gewiteth  
 In wifes lufan,  
 Fremdre meowlan ;  
 Thaer biþ á firena wén,  
 80 Láthlicre sceámc,  
 Lang niþ with God,  
 Geótende gylp.  
 Wes þú á gydda wis,  
 Waer, with willan,  
 Worda hyrde."  
 Syxtan sithe,  
 Swáes eft ongan,  
 Þurh blithne geþóht,  
 His bearn læran :  
 90 "Ongyt georne  
 Hwaet sý gód oththe yfel,  
 And to-sceád simle,  
 Scearpe móde,  
 In sefan þinum,  
 And ðe á ðaet selre geceós ;  
 A ðe biþ gedæled.  
 Gif ðe deáh hyge,  
 Wunath wisdóm in,

- And *ṭhú wást geáre*  
 100 And*git yfes,*  
*Heald ṭhé elne with ;*  
*Feorma ṭhú symle*  
*In ṭhínun ferhthe gód."*  
*Seofethan sithe*  
*His sunu lærde*  
*Faeder, fród guma,*  
*Sáegde fela geongum :*  
*" Seldon'snottor guma*  
*Sorgleás blissath,*  
 110 Swylce dol seldom  
*Drýmeth sorgfull*  
*Ymb his forth-gesceafte.*  
*Nemne he faéhthe wíte,*  
*Wer word sceal,*  
*Wisfaest haele,*  
*Breostum hycgan,*  
*Nálles breahtme hlúd."*  
*Eahtothan sithe*  
*Eald faeder ongan*  
 120 His mago monian,  
*Mildum wordum :*  
*" Leorna láre,*  
*Lær gedefe,*  
*Wéne ṭhec in wísdóm,*  
*Weoruda Scyppend*  
*Hafa ṭhé tó hýhte,*  
*Háligra gemynd,*  
*And á sóthe tó-sýh,*  
*Ṭhónne ṭhú secge hwaet."*  
 130 Nigethan sithe  
*Náegde se gomola,*  
*Eald uth-wita*  
*Sáegde eaforan worn :*

- " Nis nú fela folca,  
 Thætte fyrr-gewritu  
 Healdan wille,  
 Ac him hyge brosnath,  
 Ellen cólath,  
 Iðlath theódscype,  
 140 Ne habbath wiht for thaet,  
 Theáh hí wom dón  
 Ofer Meotudes bebod ;  
 Manig sceal ongyldan  
 Sawel-susles.  
 Ac læt thinne sefan healdan  
 Fyrr-forth-gewritu,  
 And Freán dómas,  
 Thá-the hér on mægtha gehwære  
 Menn forlætath  
 150 Swithor asígan  
 Thonne him sý sylfum riht."  
 Teothan sithe,  
 Torn-sorgna full,  
 Eald eft ongan  
 Eaforan læran :  
 " Snytttra bruceth,  
 The, for sawle lufan,  
 Warnath him wommas  
 Worda and dæda,  
 160 On sefan symle,  
 And sóth fremmeth ;  
 Bith him geofena gehwylc  
 Gode ge-ýced,  
 Meahtum spédig,  
 Thónne he mán fýhth.  
 Yrre ne læt the  
 Aefre gewældan,  
 Heáhne in hréthre,

- Heóro-worda grund,  
 170 Wylme besmitan;  
 Ac him warnian t̥haet,  
 On geheortum hyge,  
 Haele sceal wísfaest  
 And gemétlic,  
 Módes snottor,  
 Gleáw in gehygdum,  
 Georn wísdomes:  
 Swá he with aelde maege  
 Eádes hleotan.  
 180 Ne beó t̥hú ná tó táelende,  
 Ne tó t̥weó-spraece,  
 Ne t̥hé on móde læt  
 Menn tó fracothē;  
 Ac beó leofwende,  
 Leoht on gehygdum;  
 Bár breost-cófan.  
 Swá t̥hú, mín bearn, gemyne  
 Fróde faeder-lære,  
 And t̥hec á with firenum geheald."
- 

## XVIII. SELECTIONS FROM BEOWULF.

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Hwact! we Gár-Dena,  
 In geár-dagum,  
 T̥heód-cyninga  
 T̥hrym gefrunon,  
 Hú t̥há aethelingas  
 Ellen fremmedon.

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- Oft Scýld Scéfig  
 Sceáthena threatum,  
 Manigum mægthum,  
 10 Meódo-setla of-teáh ;  
 Egsode eorl  
 Syththan áerest wearth  
 Feá-sceaft funden.  
 He thaes frófre gebád,  
 Weox under wolcnum,  
 Weorth-myndum tháh,  
 Oth-thaet him aeghwylc  
 Thára ymb-sittendra  
 Ofer hron-ráde  
 20 Hýran scolde,  
 Gomban gyldan :  
 Thaet wæs gód cyning !  
 Thaem eafora wæs  
 Aester cenned,  
 Geong in gearcum,  
 Thone God sende  
 Folce tó frófre ;  
 Fyren-thearfe ongeat  
 Thaet hie aer drugon,  
 30 Aldor-leáse  
 Lange hwile :  
 Him thaes Lif-freá,  
 Wuldres Wealdend,  
 Woruld-áre forgeáf.  
 Beówulf wæs breame ;  
 Bláed wide sprang  
 Scýldes eaforan  
 Sceádo-landum in.  
 Swá sceal wíg-fruma  
 40 Góde gewircean,  
 Frómun feoh-giftum,

On faeder feorme,  
 Thaet hine on ylde  
 Eft gewunigon  
 Wil-gesithas,  
 Thónne wig cume :  
 Leóde gelaesten,  
 Lóf-dædum sceal  
 In mægtha gehwære

50 Man getheón.

Him tha Scýld gewát  
 Tó gescæp-hwile,  
 Fela-hrór, feran,  
 On Freán waere.  
 Hí hyne tha aet-báeron  
 Tó brimes farothe,  
 Swaese gesithas,  
 Swá he selfa bád,  
 Thendan wordum weold,

60 Wine Scýldinga,

Leóf land-fruma ;  
 Lange áhte !  
 Thaer aet hýthe stód  
 Hringed-stefna,  
 Isig and út-fus,  
 Aethelinges faer.  
 Aledon tha  
 Leófne theóden,  
 Beága brýttan,

70 On bearm scipes,

Mærne bé maeste,  
 Thaer wæs mádma fela,  
 Of feor-wégum,  
 Fraetwa, gelaeded.  
 Ne hýrde ic cymlicor  
 Ceól gegyrwan

- Hilde-waepnum  
 And heatho-wædum,  
 Billum and byrnum.
- 80 Him on bearme læg  
 Mādma menigo,  
 Thā him mid scoldon  
 On flódes æhte  
 Feor gewitan.  
 Ná-laes hí hine laessan  
 Lacum teódon,  
 Theód-gestreónum,  
 Thonne thā dydon,  
 The hine aet frum-sceaft
- 90 Forth onsendon,  
 Aenne ofer ythe,  
 Umbor-wesendne.  
 Thā-gyt hie him asetton  
 Segen gyldenne,  
 Heáh-ofer heáfod ;  
 Leton holm beran ;  
 Geáfon on garsecg.  
 Him wæs geomor sefa,  
 Murnende mód.
- 100 Menn ne cuthon  
 Secgan tó sóthe,  
 Sele raedenne,  
 Haeleth under heofenum,  
 Hwá thāem hlaeste onfeng.

---

 I.

Thā wæs on burgum  
 Beówulf Scýldinga  
 Leóf leód-cyning,

- Lange þræge ;  
 Folcum gefræge ;—  
 110 Faeder ellor hwearf,  
 Aldor of earde,—  
 Oth-þæt him eft onwóc  
 Heáh Healfdene ;  
 Heold þendā lifde,  
 Gamol, and guth-reow,  
 Glaede Scýldingas.  
 Þáem feower bearn,  
 Forth gerimede,  
 In worold wócon,  
 120 Weoroda raeswan,  
 Heórogár and Hróthgár,  
 And Hálga til ;  
 Hýrde ic þæt Elan cwen  
 Wearth Ongentheowes,  
 Heatho-Scýlfinges,  
 Heals-gebedda.  
 Þá wæs Hróthgære  
 Here-spéd gyfen,  
 Wíges weorth-mynd,  
 130 Þæt him his wine-mægās  
 Georne hýrdon,  
 Oth-þæt seó geoguth geweax  
 Mágo-driht micel.  
 Him on mód be-arn,  
 Þæt he heal-réced  
 Hátan wolde,  
 Médo-aern micel,  
 Menn gewyrcean,  
 Þhone ylðo-bearn  
 140 Aefre gefrunon ;  
 And þáer on-innan  
 Eall gedáelan

- Geongum and ealdum,  
 Swylc him God sealde,  
 Búton folc-scáre  
 And feorum gumena.  
 Thá ic wide gefraegn  
 Weorc gebannan  
 Manigre mægthe,  
 150 Geond thisne middan-geard,  
 Folc-stéde fraetwan.  
 Him on fyrste gelamp,  
 Aedre mid yldum,  
 Thaet hit wearth eall géaro,  
 Heal-aerna maest:  
 Scóp him Heort naman,  
 Se-þe his wordes geweald  
 Wide haefde.  
 He beót ne aléh;  
 160 Beágas dæelde,  
 Sinc aet symle;  
 Séle hlifade;  
 Heáh and horn-geáp,  
 Heatho-wylma bád  
 Láthan líges.  
 Ne wæs hit lange thá-gen,  
 Tháet se secg hete  
 Athum swerian;  
 Aefter wael-níthe  
 170 Wæcnan scolde;  
 Thá se ellen-gæst  
 Earfothlice  
 Thrage gethólode,  
 Se-þe in thystrum bád,  
 Thaet he dogora gehwám  
 Dreám gehýrde  
 Hlúdne in healle;

- Thaer waes hearpan sweg,  
Swutol sang scópes.
- 180 Saégde se ðe cuthe  
Frum-sceaft fira  
Feorran reccan:  
Cwaeth ðaet se Aelmihtiga  
Eorðan worhte,  
Wlíte-beorhtne wang,  
Swá waeter bebugeth;  
Gesette sige-hréthig  
Sunnan and monan,  
Leóman tó leohte
- 190 Land-búendum;  
And gefraetwade  
Foldan sceátas  
Leomum and leáfum;  
Líf eác gescóp  
Cynna gehwílum,  
Thára ðe cwice hwyrðath.  
Swá ðá driht-guman  
Dreámum lifdon  
Eádiglice,
- 200 Oth-ðæt an ongan  
Fyrene fremman,  
Feónd on helle.  
Waes se grimma gaest  
Grendel hátén,  
Maera mearc-stapa,  
Se-ðe móras heold,  
Fen and faesten;  
Fifel-cynnes eard  
Won-saeli wer
- 210 Weardode hwíle,  
Sithðan hine Scyppend  
Forscrifen haefde.

- In Caines cynne  
 Țhone cwealm gewraec  
 Ece Drihten,  
 Țhaes-Țhe Abel slóg :  
 Ne gefeáh he Țháere fáehthe ;  
 Ac he hine feor forwraec,  
 Metod for Țhý máne,  
 220 Man-cynne fram.  
 Țhánon untydras  
 Ealle onwócon,  
 Eótenas and Ylfe  
 And Orceas,  
 Swylce gigantas,  
 Țhá with Gode wunnon  
 Lange Țhrage :  
 He him Țhaes leán forgeald.
- 

## V.

- Straet wæs stán-fah,  
 Stíg wisode  
 Gumum aet-gaedere ;  
 640 Guth-byrne scán,  
 Heard, hand-locen,  
 Hring-íren scír  
 Sang in searwum  
 Țhá hie tó séle furthum,  
 In hyra grýre-geatwum,  
 Gangan cwómon.  
 Setton sae-methe  
 Side scýldas,  
 Rondas regn-hearde,  
 650 With Țhaes récedes weall ;  
 Bugon Țhá tó bence,

- Byrnan hringdon,  
 Guth-searo gumena;  
 Gáras stódon  
 Sáo-manna searo,  
 Sámod aet-gaedere,  
 Aesc-holt ufan graeg;  
 Wáes se íren-þreat  
 Waepnum gewurthad.  
 660 Thá tháer wlonc hæleth  
 Oret-mecgas  
 Aefter haelethum fraegn:  
 "Hwánon ferigeath ge  
 Fætte scýldas,  
 Graége syrcan,  
 And grim-helmas,  
 Here-sceafta heáp?  
 Ic eom Hróthgáres  
 Ar and ombiht;  
 670 Ne seáh ic ell-þeódige,  
 Thús manige menn,  
 Módiglicran:  
 Wéne ic thaet ge for wlenco,  
 Nalles for wraec-sithum,  
 Ac for hige-þrymmum,  
 Hróthgár sóhton."  
 Him thá ellen-róf  
 Andswarode,  
 Wlanc Wedera leód,  
 680 Word æfter spræc,  
 Heard under helme:  
 "We synt Higelaces  
 Beod-geneátas;  
 Beówulf is mín nama;  
 Wille ic asecgan  
 Suna Healfdenes,



Mærum ðeódne,

Mín ærende,

Aldre ðínnum,

- 690 Gif he us ge-unnan wille  
 ðæt we hine swá góðne  
 Grétan móton."

Wulfgár mathelode,

ðæt wæs Wendla leód,

Wæs his mód-sefa

Manigum gecyðed,

Wig and wisdóm :

" Ic ðæs wine Deniga,

Fréan Scýldinga,

- 700 Frinan wille,

Beága brýttan,

Swá ðú bēna eart,

ðeóden mærne,

Ymb ðínne sith,

And ðe ðá andsware

Aedre gecyðan,

ðe me se góða

Agifan ðenceth."

Hwearf ðá hraedlice

- 710 ðáer Hróthgár sáet,

Eald and unhár,

Mid his eorla gedrihte,

Eóde ellen-róf

ðæt he for eaxlum gestód

Deniga fréan ;

Cuthe he duguthe ðeaw.

Wulfgár mathelode

Tó his wine-drihtne :

" Hér syndon geferede,

- 720 Feorran cumene

Ofer geofenes begang,

Geáta leóda ;  
 Thone yldestan  
 Oret-mecgas  
 Beówulf nemnath ;  
 Hý bēnan synt  
 Thaet hie, theóden mín,  
 With the móton  
 Wordum wrixlan ;  
 730 Nó thú him wearne geteóh,  
 Thínra gegn-cwida  
 Glaedman, Hróthgár ;  
 Hý on wig-getáwum  
 Wyrthe thinceath  
 Eorla ge-æhtlan ;  
 Huru se aldor deáh  
 Se thaem heatho-rincum  
 Hider wisade."

---

 VIII.

Hunferth mathelode,  
 Ecgláfes mæg,  
 The aet fótum sáet  
 Freán Scýldinga ;  
 Onband beado-rúne.  
 Wæs him Beówulfes sith,  
 Módges mére-faran,  
 Micel aef-thunca ;  
 1000 Forthón-the he ne uthe  
 Thaet ænig other mann  
 Aefre mæertha thón má  
 Middan-geardes  
 Gehedde under heofenum  
 Thonne he sylfa :  
 "Eart thú se Beówulf,

- Se-þhe with Brecan wunne  
 On sidne sáo  
 Ymb sund-flite,  
 1010 Þáer git for wlunce  
 Wada cunnedon,  
 And for dol-gilpe  
 On deóp-waeter  
 Aldrum nethdon ?  
 Ne inc áenig mann,  
 Ne leóf ne láth,  
 Beleán mihte  
 Sorh-fulne sith.  
Þá git on sund reowon ;  
 1020 Þáer git eagor-streám  
 Earmum þeáhton,  
 Mæton mére-stræta,  
 Mundum brugdon,  
 Glidon ofer garsecg ;  
 Geofon-ythum  
 Weol wintres wylm ;  
 Git on waeteres áehte  
 Seofon-niht swuncon ;  
 He þé aet sunde ofer-flát,  
 1030 Haefde máre maegen.  
Þá hine on morgen-tíd  
 On Heatho-ráemes  
 Holm up-aetbaer,  
Þónon he gesóhte  
 Swaesne ethel,  
 Leóf his leódum,  
 Land Brondinga,  
 Freotho-burh faegere,  
Þáer he folc áhte  
 1040 Burh and beágas.  
 Beót eall with þé

- Sunu Beánstánes  
 Sóthe gelaeste.  
 Thónne wéne ic tó the  
 Wyrstan thinges,  
 Theáh thú heathie-raesa  
 Gehwære dohte  
 Grimre guthe,  
 Gif thú Grendles dearst,  
 1050 Niht-langne fyrst,  
 Neán bídan."  
     Beówulf mathelode,  
 Bearn Ecgtheowes,  
     "Hwaet! thú worn fela,  
 Wine mín Hunferth,  
 Beóre druncen,  
 Ymb Brecan spráece,  
 Sáegdest fram his sithe;  
 Sóth ic tálige,  
 1060 Thaet ic mére-strengo  
 Máran áhte,  
 Earfotho on ythum,  
 Thonne áenig other mann.  
 Wit thaet gecwáedon,  
 Cniht-wesende,  
 And ge-beótedon,—  
 Wáeron bégén thá-git  
 On geogoth-feore,—  
 Thaet wit on garsecg út  
 1070 Aldrum nethdon;  
 And thaet ge-aefndon swá.  
 Haefdon swurd nacod  
 Thá wit on sund reowon  
 Heard on handa;  
 Wit unc with hron-fixas  
 Werian thóhton.

- Ne he wiht fram me  
 Flód-ythum feor  
 Fleótan meahte,  
 1080 Hrathor on holme;  
 Nó ic fram him wolde.  
 Thá wit aet-somne  
 On sáe wáeron  
 Fíf nihta fyrst,  
 Oth-thaet unc flód to-dráf;  
 Wadu weallende  
 Wedera cealdost,  
 Nipende niht,  
 And northan wind  
 1090 Heatho-grim and-hwearf;  
 Hreó wáeron ytha.  
 Wáes mére-fixa  
 Mód on-hrered.  
 Tháer me with láthum  
 Líc-syrce mín,  
 Heard, hand-locen,  
 Helpe gefremmede;  
 Beado-hráegl broden  
 On breostum láeg,  
 1100 Golde ge-gyrwed.  
 Me tó grunde teáh  
 Fah feónd-scátha,  
 Faeste haefde  
 Grim on grápe;  
 Hwaethre me gyfed wearth  
 Thaet ic aglaecan  
 Orde geraéhte,  
 Hilde-bille;  
 Heatho-raes fornam  
 1110 Mihtig mére-deór  
 Thurh mine hand."

## IX.

- "Swá mec gelóme  
 Láthge teónan  
 Threatedon t̥hearle;  
 Ic him t̥henode  
 Deóran sweorde  
 Swa hit gedefe wáes:  
 Naes hie t̥háere fylle  
 Geféan hæfdon,  
 1120 Mán-fordædlan,  
 T̥haet hie me t̥hegon,  
 Symbel ymb-sæton,  
 Sæe-grunde neáh.  
 Ac on mergenne,  
 Mécum wúnde,  
 Bé yth-láfe  
 Uppe láegon,  
 Sweordum a-swefede;  
 T̥haet syththan ná,  
 1130 Ymb brontne ford,  
 Brim-lithende  
 Láde ne letton.  
 Leoht eástan cóm,  
 Beorht beácen Godes,  
 Brimu swathredon,  
 T̥haet ic sæe-naessas  
 Geseón mihte,  
 Windige weallas.  
 Wyrð oft nereth  
 1140 Un-faegne eorl,  
 T̥hónne his ellen deáh;  
 Hwaethere me gesaelde  
 T̥haet ic mid sweorde of-slóh  
 Nicoras nigene.

Nó ic on-niht ge-fraegn  
 Under heofones hwealf  
 Heardran feóhtan,  
 Ne on eg-streámum  
 Earmran mannan ;

1150 Hwaethere ic fare feng,  
 Feore gedigde,  
 Sithes wérig ;  
 Thá mec sáe oth-báer,  
 Flód aefter farothe,  
 On Finna land,  
 Wadu weallende.

Nó ic wiht fram the  
 Swylcra searo-nítha  
 Secgan hyrde,

1160 Billa brogan ;  
 Breca naefre git  
 Aet heatho-lace,  
 Ne ge-hwaether incer,  
 Swá deórice  
 Dæde gefremmede,  
 Fágum sweordum.  
 Nó ic thaes gylpe,  
 Theáh thú thínun bróthrum  
 Tó bānan wurde,  
 Heáfod-māegum,

1170 Thaes thú in helle scealt  
 Wertho dreogan,  
 Theáh thín wit duge.  
 Secge ic the tó sóthe,  
 Sunu Ecglāfes,  
 Thæt naefre Grendel swá fela  
 Grýra gefremmede,  
 Ato! aeglaeca,  
 Ealdre thínun,

- Hyntho on Heorote,  
 1180 Gif t̃h̃in hige wære,  
 Sefa, swá searo-grim  
 Swá t̃h̃u-self tálást.  
 Ac he hafath onfunden  
 T̃haet he t̃há fáeth̃e ne t̃hearf,  
 Atole ecg-t̃hraece,  
 Eower leóde  
 Swithe on-sittan,  
 Sige-Scýldinga;  
 Nymeth nýd-báde,  
 1190 Náenegum árath  
 Leóde Deninga,  
 Ac he on-lust wígeth,  
 Swefeth, on-sendeth;  
 Secce ne wéneth  
 Tó Gár-Denum;  
 Ac ic him Geáta sceal  
 Earfoth and ellen,  
 Ungeáre nú,  
 Guthe gebeódan.  
 1200 Gaéth eft, se-the mót,  
 Tó móda módig,  
 Siththan morgen-leoht  
 Ofer ylða bearn  
 Othres dogores,  
 Sunne, swegl-wered,  
 Súthan scíneth."  
 T̃há wæs on salum  
 Sinces brýtta,  
 Gamol-feax and guth-róf,  
 1210 Geóce gelyfde  
 Brego Beorht-Dena;  
 Gehýrde on Beówulfe  
 Folces hyrde



- Faest-raedne gethóht.  
 Tháer wæs haeletha hleahtor,  
 Hlyn swynsode,  
 Word wæron wynsumu;  
 Eóde Wealhtheow forth,  
 Cwen Hróthgáres;  
 1220 Cynna gemyndig  
 Grette, gold-hroden,  
 Guman on healle;  
 And thaet freólice wif  
 Ful gesealde  
 Aerest Eást-Déna  
 Ethel-wearde;  
 Báed hine blithne  
 Aet thære beór-thege,  
 Leódum leófne.  
 1230 He on luste getháh  
 Symbel and sele-ful,  
 Sige-róf cyning.  
 Ymb-eóde thá  
 Ides Helminga  
 Duguthe and geogotha  
 Dæl aeg-hwylcne;  
 Sinc-fatu sealde,  
 Oth-thaet sael alamp  
 Thaet hió Beówulfe,  
 1240 Beág-hroden cwen,  
 Móde gethungen,  
 Médo-ful aet-báer:  
 Grette Geáta leód,  
 Gode thancode,  
 Wisfaest wordum,  
 Thaes-the hire se willa gelamp,  
 Thaet heó on áenigne  
 Eorl gelyfde,

Fyrena frófre.

- 1250 He thaet ful getháh,  
 Wael-reów wiga,  
 Aet Wealhtheowe,  
 And thá gyddode,  
 Guthe gefysed ;  
 Beówulf mathelode,  
 Bearn Ecgtheowes :  
 “ Ic thaet hogode,  
 Thá ic on holm gestáh,  
 Sæe-bát gesaet,

- 1260 Mid mínra secga gedriht,  
 Thaet ic ánunga  
 Eowra leóda  
 Willan geworhte,  
 Oththe on wael crunge,  
 Feónd-grápum faest ;  
 Ic gefremman sceal  
 Eorlic ellen,  
 Oththe ende-daeg  
 On thisse meódu-healle

- 1270 Minne gebídan.”  
 Thám wífe thá word  
 Wel licodon,  
 Gilp-cwide Geátes ;  
 Eóde, gold-hroden,  
 Freólicu folc-cwen  
 Tó hire freán sittan.  
 Thá wáes eft swá áer  
 Inne on healle  
 Thryth-word sprecen,

- 1280 Theód on salum,  
 Sige-folca aweg,  
 Oth-thaet semnunga  
 Sunu Healfdenes

- Secean wolde  
 Aefen-raeste ;  
 Wiste thaem aglaecan  
 Tó thaem heah-séle  
 Hilde gethinged,  
 Siththan hie sunnan lecht  
 1290 Geseón meah-ton,  
 Oththe nipende  
 Niht ofer ealle,  
 Scádu-helma gesceápu,  
 Scríthan cwóme,  
 Wan under wolcnum.  
 Werod eall arás ;  
 Grette thá  
 Guma otherne ;  
 Hróthgár, Beówulf, '  
 1300 And him hæle beád,  
 Win-aernes geweald,  
 And thaet word acwæth :  
 " Naefre ic áenegum men  
 Aer alýfde,  
 Siththan ic hond and rond  
 Hebban mihte,  
 Thryth-aern Dena,  
 Búton the nú-thá.  
 Hafa nú and geheald  
 1310 Húsa selest ;  
 Gemyne mæerthe,  
 Maegen-ellen cyth,  
 Waca with wrathum ;  
 Ne bith the wilna gád,  
 Gif thú thaet ellen-weorc  
 Aldre gedigest."

## XI.

- Thá cóm of móre  
 Under mist-hleóthum  
 Grendel gangan ;  
 Godes ýrre báer ;  
 Mynte se mán-scátha  
 Manna cynnes  
 Sumne hesyrwan  
 1420 In séle thám heán ;  
 Wód under wolcnum,  
 Tó-thaes-the he win-réced,  
 Gold-séle gumena,  
 Geárwost wisse,  
 Fatum fahne ;  
 Ne wæs thaet forma sith  
 Thaet he Hróthgáres  
 Hám gesóhte.  
 Naefre he on aldor-dagum,  
 1430 Aer ne siththan,  
 Heardran haele,  
 Heal-thegnas, fand.  
 Cóm thá tó récede  
 Rinc sithian,  
 Dreámum bedaéled ;  
 Dura sona on-arn  
 Fýr-bendum faeste ;  
 Syththan he hire folmum fornam ;  
 On-braed thá beálo-hydig,  
 1440 Thá he abolgen wæs,  
 Récedes muthan ;  
 Rathe aefter-thón  
 On fagne flór  
 Feónd treddode ;  
 Eóde ýrre-mód ;

Him of eágum stód,  
 Líge gelícost,  
 Leóht unfaeger.  
 Geseáh he in recéde

- 1450 Rinca manigne  
 Swefan sibbe, ge-drihte  
 Sámod aet-gaedere,  
 Mágo-rinca heáp ;  
 Thá his mód a-hlóg ;  
 Mynte thaet he gedaælde,  
 Aer-thón daeg cwóme,  
 • Atol aglaeca,  
 Anra gehwylces  
 Líf with líce,

- 1460 Thá him alumpen wæs  
 Wist full wéne ;  
 Wæs wyrd thá-gen,  
 Thaet he má ne móste  
 Manna cynnes  
 Thicgean ofer thá niht.  
 Thryth-swyth beheold  
 Maeg Higelaces  
 Hú se mán-scátha  
 Under faer-gripum

- 1470 Gefaran wolde.  
 Ne thaet se aglaeca  
 Yldan thóhte,  
 Ac he gefeng brathe,  
 Forman sithe,  
 Sláependne rinc ;  
 Slat unwearnum,  
 Bát bán-locan,  
 Blód áedrum dranc,  
 Syn-snaedum swealh ;

- 1480 Sona haefde

- Unlifgendes  
 Eall gefeormod,  
 Fét and folma ;  
 Forth neár aet-stóp ;  
 Nam t̃há mid handa  
 Hige-t̃hóhtigne  
 Rinc on raeste,—  
 Ræhte ongean,  
 Feónd mid folme,—  
 1490 Se onfeng hrathe  
 Inwit-t̃hancum,  
 And with earm gesaét.  
 Sona t̃haet on-funde,  
 Fyrena hyrde,  
 T̃haet he ne mette  
 Middan-geardes,  
 Eorþan sceáta,  
 On elran menn,  
 Mund-grípe máran.  
 1500 He on móde wearth  
 Forht, on ferhthe ;  
 Nó t̃hý aér fram meahte ;  
 Hyge wáes him hin-fus ;  
 Wolde on heolster fleón,  
 Secan deofla gedraeg ;  
 Ne wáes his drohtath t̃háer  
 Swyle he on ealdor-dagum  
 Aer gemette.  
 Gemunde t̃há se góda  
 1510 Mæg Higelaces  
 Aefen-spraece,  
 Uplang a-stód,  
 And him faeste withfeng ;  
 Fingras burston,  
 Eóten wáes út-weard ;

- Eorl furthur stóp ;  
 Mynte se mæra,  
 Hwær he meahte swá,  
 Widre gewindan,
- 1520 And on wég ðánon  
 Fleón on fen-hofu ;  
 Wiste his fingra geweald  
 On grames grápum,  
 Þæt he wæs geócor.  
 Siththan se hearm-scátha  
 Tó Heorote ateáh,  
 Dryht-séle dynede,  
 Denum eallum wearth,  
 Ceaster-búendum,
- 1530 Cénra gehwylcum,  
 Eorlum, eálu scerpen ;  
 Yrre wæron bégén,  
 Réthe ren-weardas ;  
 Réced hlynsode.  
 Þá wæs wundor micel  
 Þæt se win-séle  
 With-hæfde heatho-deórum,  
 Þæt he on hrusan ne feol,  
 Faeger fold-bold ;
- 1540 Ac he ðaes faest wæs,  
 Innan and útan,  
 Iren-bendum,  
 Searo-ðancum be-smithod.  
 Þær fram syle abeág  
 Médu-benc manig,  
 Mine gefræge,  
 Golde geregnad,  
 Þær ðá graman wunnon.  
 Þæs ne wéndon sár
- 1550 Witan Scýldinga,

SELECTIONS FROM BEOWULF.

- Thaet hit á mid geméte  
 Manna éonig,  
 Hætollic and ban-fág,  
 To-breca meahte,  
 Listum to-lucan,  
 Nymþe liges faethm  
 Swulge on swáthule.  
 Sweg up-astáh,  
 Niwe geneáhhe ;  
 1560 North-Denum stód  
 Atelic egesa,  
 Anra gehwylcum  
 Thára the of wealle  
 Wóp gehýrdon,  
 Grýre-leóth galan  
 Gódes andsacan,  
 Sigeleásne sang,  
 Sár wánigean.  
 Hell-haefta on heold  
 1570 Hine tó faeste,  
 Se-the manna wæs  
 Maegene strengest  
 On thaem daege  
 Thisses lifes.

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XX.

Hróthgár mathelode,  
 Helm Scýldinga ;  
 “ Ne frin thú aefter salum,  
 Sorh is geniwod  
 Denigea leódum ;  
 Dead is Aeschere,  
 Yrmenláfes



Yldra bróthor

- 2650 Mín rún-wita,  
 And mín raed-bora,  
 Eaxl-gestealla  
 Thónne we on orlege  
 Hafelan weredon,  
 Thónne hniton féthan,  
 Eoferas cnysedon ;  
 A scolde eorl wesan  
 Aer-gód swylc Aeschere wæs.  
 Wearth him on Heorote

- 2660 Tó hand-bánan  
 Wael-gáest wæfre.  
 Ic ne wát hwaether  
 Atol aesc-wlanc  
 Eft-sithas teáh,  
 Fylle gefáegnod ;  
 Heó thá fæhthe wraec  
 The thú gystran-niht  
 Grendel cwealdest  
 Thurh háestne hád,  
 2670 Heardum clammum ;  
 For-þán he tó lange  
 Leóde míne  
 Wánode and wyrde,  
 He aet wíge gecrang,  
 Ealdres scyldig,  
 And nú other cwóm,  
 Mihtig mán-scátha,  
 Wolde hyre mæg wrecan.  
 Ge feor hafath

- 2680 Fæhthe ge-stæled,  
 Thaes-the thincean mæg  
 Thegne manigum  
 Se-the aefter sinc-gyfan

On sefan greóteth,  
 Hrethre beálo-hearde;  
 Nú seó hand licgeth  
 Seó-~~the~~ eow wel hwylcra  
 Wilna dohte.

Ic ~~thaet~~ land-búende,

2690 Leóda mine,  
 Sele raedende,  
 Secgan hyrde  
~~Thaet~~ hie gesawon  
 Swylce twégen  
 Micle mearc-stapan  
 Móras healdan,  
 Ellor-gaestas,  
~~Thaera~~ other wæs,  
~~Thaes-~~the~~~~ hie gewislicost

2700 Gewitan meahton,  
 Idese onlicnes,  
 Other earm-sceapen,  
 On weres waestnum,  
 Wraec-lástas træd,  
 Nemne he wæs mára  
~~Thonne~~ áenig other mann,  
~~Thone~~ of gear-dagum  
 Grendel nemnodon  
 Fold-búende.

2710 Nô hie faeder cunnon,  
 Hwaether him áenig wæs  
 Aer acenned  
 Dyrnra gásta.  
 Hie dygel-land  
 Werigeath, wulf-hleóthu,  
 Windige naessas,  
 Frene fen-gelád  
~~Thaer~~ firgen-streám

- Under naessa genipu  
 2720 Nither gewiteth,  
 Flóð under foldan.  
 Nis þæt feor heónon,  
 Mil gemearces,  
 Þæt se mére standeth,  
 Ofer þæm hangiath  
 Hrind-bearwas;  
 Wudu wyrtum faest  
 Waeter ofer-helmeth.  
 Þaér maeg nihta gehwæm  
 2730 Nith-wundor seón,  
 Fýr on flóde;  
 Nó þæs fród leofath  
 Gumena bearna  
 Þæt þone grund wite.  
 Theáh þe hæth-stapa  
 Húndum ge-swenced,  
 Heorot hornum trum,  
 Holt-wudu sece,  
 Feorran ge-flymed,  
 2740 Aer he feorh seleth,  
 Aldor, on ófre  
 Aer he in wille  
 Hafelan hýdan;  
 Nis þæt heóru stow!  
 Þónon yth-geblond  
 Up-astigeth  
 Won tó wolcnum  
 Þónne wind styreth  
 Láth-gewedru,  
 2750 Oth-þæt lyft drysnath,  
 Roderas reótath.  
 Nú is se raed gelang  
 Eft aet þé ánum;

Eard gyt ne canst,  
 Frece stowe  
 Thaer þu findan miht  
 Fela-synnigne secg;  
 Sec gif þu dyrr,  
 Ic the tha fæhthe  
 2760 Feó leánige,  
 Eald-gestreónum  
 Swá ic ær dyde,  
 Wundum golde,  
 Gyf þu on wég cymest."

## XXXVII.

Tha ic aet thearfe gefraegn  
 Theód-cyniges  
 Andlangne eorl  
 Ellen cythan,  
 Craeft and cénthe,  
 Swá him gecynde wæs,  
 5390 Ne hedde he thaes hafelan,  
 Ac seó hand gebarn  
 Módiges mannes  
 Thaer he his mæge healp,  
 Tha he þone nith-gæst  
 Niothor hwaene slóh;  
 Secg on searwum,  
 Thaet thaet sweord gedeáf;  
 Fáh and faeted,  
 Thaet thaet fyr ongan  
 5400 Swethrian syththan.  
 Tha-gen self cyning  
 Geweold his gewitte;  
 Wael-seax gebræd,

- Biter and beadu-scearp,  
 Țhaet he on byrnan wæg;  
 Forwrat Wedra helm  
 Wyrn on middan,  
 Feond gefylde,  
 Ferh-ellen wraec,  
 5410 And hi hyne ȥhá bēgen  
 Abroten haefdon,  
 Sib-aethelingas,—  
 Swylc sceolde secg wesan  
 Țhegn aet ȥhearfe;—  
 Țhaet ȥhām ȥheódne wæs  
 Sithes sige-hwíl,  
 Sylfes dáedum,  
 Woruld-geweorces.  
 Țhá seó wúnd ongan  
 5420 Țhe him se eorth-draca  
 Aer geworhte,  
 Swélan and swellan;  
 He ȥhaet sona onfand,  
 Țhaet him on breostum  
 Beálo-níth weoll,  
 Attor on innan.  
 Țhá se aetheling geóng  
 Țhaet he bé wealle  
 Wís-hycgende  
 5430 Gesaet on sesse;  
 Seáh on enta geweorc,  
 Hú ȥhá stán-bogan  
 Stapulum faeste  
 Ece eorth-réced  
 Innan healde.  
 Hyne ȥhá mid handa  
 Heóro-dreórigne,  
 Țheóden mærne,

- 5440 **Th**egn ungeméte til,  
 Wine-dryhten his  
 Waetere geláfede,  
 Hilde-sædne,  
 And his hæle on-speón.  
 Beówulf mathelode ;  
 He ofer benne spræc,  
 Wúnde wael-bleáte ;  
 Wisse he gearwe  
 Thæt he daeg-hwíla  
 Gedrogen hæfde,  
 5450 Eorþan wyne ;  
 Thá wæs eall sceacen  
 Dogor-gerimes,  
 Death ungeméte neáh :  
 “ Nú ic suna mínum  
 Syllan wolde  
 Guth-gewædu,  
 Thær me gifed swá  
 Aenig yrfe-weard  
 Aefter wurde,  
 5460 Líce gelenge.  
 Ic thás leóde heold  
 Fiftig wintra ;  
 Næs se folc-cyning  
 Ymb-sittendra  
 Aenig thára,  
 The mec guth-winum  
 Grétan dorste,  
 Egesan teón.  
 Ic on earde bád  
 5470 Mael-gesceafta,  
 Heóld mín téla,  
 Ne sóhte searo-níthas,  
 Ne me swór fela

ANALECTA ANGLO-SAXONICA.

Atha on unriht;  
 Ic thaes ealles maeg,  
 Feorh-bennum seoc,  
 Gefean habban,  
 Fortham me witan ne thearf  
 Wealdend fira

5480 Morthor-beale mæga,  
 Thonne min sceaceth  
 Lif of lice.  
 Nú thú lungre geóng  
 Hord sceawian  
 Under hárne stán,  
 Wigláf leófa!  
 Nú se wyrm licgeth,  
 Swefeth sáre wúnde,  
 Since bereáfod.

5490 Beó nú on ofeste,  
 Thaet ic aer-wélan,  
 Gold-æhte, ongite;  
 Geære sceawige  
 Swegel-searo-gimmas,  
 Thaet ic thy seft maege  
 Aester máthm-wélan  
 Mín alaetan  
 Lif, and leódscipe  
 Thone ic lange heold."

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XLIII.

Him tha gegiredon  
 Geáta leóda  
 6270 Ad on eorthan,  
 Unwáclíne,  
 Helm-behongenne,

- Hilde-bordum,  
 Beorhtum byrnum,  
 Swá he béna wæs.  
 Alegdon *ṭh*á tó-middes  
 Mærne *ṭhe*óden  
 Haeleth heófende,  
 Hláford leófne ;  
 6280 Ongunnon *ṭh*á on beorge  
 Bael-fýra maest,  
 Wigende weccan ;  
 Wudu-réc astáh  
 Sweart of swic-*ṭh*óle ;  
 Swógende let,  
 Wópe bewunden ;  
 Wind-blond gelaæg  
 Oth-*ṭh*aet he *ṭh*á bán-hús  
 Gebrocen haefde,  
 6290 Hat on hrethre ;  
 Higum unróte,  
 Mód-ceáre maéndon  
 Man-dryhtnes cwealm.  
 \*   \*   \*  
       \*   \*   \*  
 \*   \*   \*  
       Geworhton *ṭh*á  
 Wedra leóða  
 Hlaew on lide,  
 Se wæs heáh and brád,  
 6310 Waeg-lithendum  
 Wide tó seónne,  
 And betimbredon,  
 On tyn dagum,  
 Beadu-rófes beácn,  
 Branda mærost ;  
 Wealle beworhton



- Swá hyt weorthlicost  
 Fore-snotre menn  
 Findan mihton ;
- 6320 Hí on beorg dydon  
 Beágas and beorht-siglu,  
 Ealle swylce hyrsta  
 Swylce on horde áer  
 Níth-hydige menn  
 Genumen hæfdon ;  
 Forleton eorla gestreón  
 Eorthan healdan,  
 Gold on greóte,  
 Tháer hyt nú-gen licgeth
- 6330 Ealdum swá unnýt  
 Swá hit iú wáes.  
 Thá ymbe hláew ridon  
 Hilde-deórra  
 Aethelinga sceár,  
 Ealra twelfa ;  
 Woldon ymb-cwethan  
 Cyning, maénan,  
 Word-gyd wrecan,  
 Sylfe sprecan ;
- 6340 Eáhtodon eorlscipe,  
 And his ellen-weorc  
 Duguthum démdon,  
 Swá hit gedefe bith  
 Thæt man his wine-dryhten  
 Wordum hérge,  
 Ferhthum freóge,  
 Thónne he forth scyle  
 Of lic-haman  
 Láene weorthan.
- 6350 Swá be-gnornodon  
 Geáta leóda

Hláford sinne,  
 Heorth-geneátas;  
 Cwædon ðæt he wære  
 Wuold-cyninga,  
 Manna, mildust,  
 And man-ðwaerust,  
 Leódum lithost,  
 And lóf-geornost!



## XIX. THE BATTLE OF MALDON,

AND

## DEATH OF THE EALDORMAN BYRHTNOTH.

A FRAGMENT.



... Thá thær Byrthnóth ongan  
 Beornas trymian,  
 Rád and raedde;  
 Rincum tæhte  
 Hú hí sceoldon standan,  
 And ðhone stéde healdan;  
 And bæd ðæt hyra randas  
 Rihte heoldon  
 Faeste mid folmum,  
 10 And ne forhtedon ná.  
 Thá he hæfde ðæt folc  
 Faegre getrymed,  
 He lihte thá mid leódon,  
 Thær him leófst wæs,  
 Thær he his heorth-werod

Holdost wiste.

Thá stód on staéthe,  
Stithlice clypode,  
Wicinga ar,

- 20 Wordum maelde,  
Se on-beót abeád,  
Brim-lithendra  
Aerende, tó thám eorle  
Thaér he on ófre stód :  
“ Me sendon tó the  
Sae-menn snelle ;  
Heton the seggan  
Thaet thú móst sendan rathe  
Beágas with gebeorge ;

- 30 And eow betere is  
Thaet ge thisne gár-raes  
Mid gafole forgyldon,  
Thonne we swá hearde  
Hilde dælon ;  
Ne thurfe we us spillan ;  
Gif ge spédath tó thám,  
We willath with thám golde  
Grith faestnian.

Gyf thú thaet geraedest,

- 40 The hér ricost eart,  
Thaet thú thine leóda  
Lýsan wille,  
Syllan sae-mannum,  
On hyra sylfra dóm,  
Feóh with freóde,  
And niman frith aet us,  
We willath mid thám sceattum  
Us tó scype gangan,  
On flót feran,

- 50 And eow frithes healdan.”

- Byrhtnóth mathelode,  
 Bord hafenode,  
 Wand wacne aesc,  
 Wordum maelde,  
 Yrre and án-raed,  
 Ageáf him andswarè:  
 " Gehýrst ðú, sae-lida,  
 Hwaet ðis folc secgeth,  
 Hi willath eow tó gafole  
 60 Gáras syllan,  
 Aetternne órd,  
 And ealde swurd,  
 Thá here-geáte ðe eow  
 Aet hilde ne deah.  
 Brim-manna bóda,  
 Abeód eft ongean,  
 Secge ðínnum leódum  
 Micle láthre spell,  
 Thæt hér stynt unforcuth  
 70 Eorl mid his werode,  
 The wile ge-algian  
 Ethel ðisne,  
 Aethelraedes eard,  
 Ealdres mínes,  
 Folc and foldan;  
 Feallan sceolon  
 Háethene aet hilde;  
 Tó heanlic me ðinceth,  
 Thæt ge mid úrum sceattum  
 80 Tó scype gangon  
 Unbefóhtene;  
 Nú ge ðus feor hider  
 On úrne earde  
 In-becómon,  
 Ne sceole ge swá softe.

- Sinc gegangan;  
 Us sceal órd and ecg  
 Aer geséman,  
 Grim guth-plega,  
 90 Aer we gafol syllon."  
     Het ʒhá bord beran,  
     Beornas gangan,  
     ʒhaet hí on ʒhám eá-stáethe  
     Ealle stódon.  
     Ne mihte ʒháer for waetere  
     Werod tó ʒhám othrum;  
     ʒháer cóm flówende  
     Flód aester ebban;  
     Lucon lagu-streámas.  
 100 Tó lang hit him ʒhúhte,  
     Hwáenne hí tógaedere  
     Gáras beron.  
     Hí ʒháer Pantan streám  
     Mid prasse bestódon,  
     Eást-Seaxena órd,  
     And se aesc-here;  
     Ne mihte hyra áenig  
     Othrum derian,  
     Búton hwá ʒhurh flánes flýht  
 110 Fyl gename.  
     Se flód út-gewát;  
     ʒhá flótan stódon geárowe,  
     Wicinga fela  
     Wiges georne.  
     Het ʒhá haeletha hleo  
     Healdan ʒhá briege  
     Wigan wíg-heardne,  
     Se wáes háten Wulfstán,  
     Cafne mid his cynne,  
 120 ʒhaet wáes Ceólan sunu,

- The ðhone forman mann  
 Mid his francan ofsceát,  
 The ðhæc baldlicost  
 On ðhá bricge stóp.  
 Thæc stódon mid Wulfstáne  
 Wigan unforhte,  
 Aelfhere and Maccus,  
 Mórdige twégen;  
 Thá noldon aet ðhám forða  
 130 Fleám gewyrcean,  
 Ac hí faestlice  
 With ðhá fýnd weredon  
 Thá-hwile-ðhe hí waepna  
 Wealdan móston.  
 Thá hí ðhaet ongeaton,  
 And georne gesawon,  
 Thaet hí ðhæc bricg-weardas  
 Bitere fundon;  
 Ongunnon lytegian  
 140 Thá láthe gystas;  
 Bædon ðhaet hí up-gangan  
 Agan móston,  
 Ofer ðhone ford faran,  
 Féthan lædan.  
 Thá se eorl ongan,  
 For his ofer móde,  
 Alýfan landes tó fela  
 Láthere ðheóde;  
 Ongean ceallian ðhá,  
 150 Ofer cald waeter;—  
 Byrthelmes bearn,  
 Beornas gehlyston:—  
 “Nú eow is gerýmed,  
 Gáth recene tó us,  
 Guman tó guthe,

God ána wát  
 Hwá þháere wael-stowe  
 Wealdan móte."

Wódon þhá wael-wulfas,

160 For waetere ne murnon,  
 Wicinga werod,  
 West ofer Pantan,  
 Ofer scír waeter,  
 Scýldas wáegon,  
 Lid-menn tó lande  
 Linda báeron,  
 Þháer ongean gramum  
 Geárowe stódon  
 Byrhtnóth mid beornum ;

170 He mid bordum het  
 Wyrcean þhone wí-hagan,  
 And þhaet werod healdan  
 Faeste with feóndum.

Þhá wáes fóht neáh,  
 Tjr aet getóhte ;  
 Wáes seó tid cumen  
 Þhaet þháer faege menn  
 Feallan sceoldon ;  
 Þhá wearth hreám ahafen,

180 Hremmas wundon,  
 Eárn áeses georn,  
 Wáes on eorthan cyrm.  
 Hí leton þhá of folmum  
 Feol-hearde spéru,  
 Gegrundene  
 Gáras fleógan,  
 Bogan wáeron bysige,  
 Bord órd onfeng,  
 Biter wáes se beadu-raes,

190 Beornas feollon,

- On gehwaethere hand  
 Hyssas lagon ;  
 Wúnd wearth Wulfmaér,  
 Wael-reste geceás,  
 Byrhtnóthes mæg,  
 He mid billum wearth,  
 His swuster sunu,  
 Swithe forheáwen.  
 Tháer wearth wicingum  
 200 Wither-leán agifen ;  
 Gehýrde ic thaet Eádweard  
 Anne slóge  
 Swithe mid his swurde,  
 Swenges ne wyrnde,  
 Thaet him aet fótum feoll  
 Faege cempa ;  
 Thaes him his theóden  
 Thanc gesáede,  
 Tham búr-thene,  
 210 Thaet he byre haefde.  
     Swá stemnetton,  
 Stith-hugende,  
 Hyssas aet hilde,  
 Hogodon georne  
 Hwá tháer mid órde  
 Aerost mihte  
 On faegean men  
 Feorh gewinnan,  
 Wigan mid waepnum :  
 220 Wael feol on eorthan ;  
 Stódon stéde-faeste ;  
 Stihte hí Byrhtnóth ;  
 Báed thaet hyssa gehwylc  
 Hogode tó wige,  
 The on Dénum wolde



- 'Dóm gefeóhtan.  
 Wód ȝá wiges heard,  
 Waepen up-ahóf,  
 Bord tó gebeorge,  
 230 And with ȝaes beornes stóp ;  
 Eóde swá án-raed,  
 Eorl tó ȝám ceorle,  
 Aegȝer hyra othrum  
 Yfles hogode ;  
 Sende ȝá se sáo-rinc  
 Súthernne gár,  
 ȝá gewúndod wearth  
 Wígena hláford ;  
 He sceáf ȝá mid ȝám scýlde,  
 240 ȝaet se sceaft to-baerst,  
 And ȝaet spére sprengde  
 ȝaet hit sprang ongean ;  
 Gegremod wearth se guth-rinc,  
 He mid gáre stang  
 Wlancne wicing  
 ȝe him ȝá wúnde forgeáf.  
 Fród wáes se fyrd-rinc,  
 He let his francan wádan  
 ȝurh ȝaes hysses hals ;  
 250 Hand wisode  
 ȝaet he on ȝám faer-sceáthan  
 Feorh geráehte,  
 ȝá he otherne  
 Ofstlice sceát,  
 ȝaet seó byrne to-baerst ;  
 He wáes on breostum wúnd  
 ȝurh ȝá hring-locan ;  
 Him aet heortan stód  
 Aetterne órd.  
 260 Se eorl wáes ȝe blithra,

- Hlôh ðá módi mann,  
 Sæde Metode ðanc  
 ðaes daeg-weorces,  
 ðe him Drihten forgeáf.  
 Forlet ðá drenga sum  
 Daroth of handa,  
 Fleógan of folman,  
 ðaet se tó-forth gewát  
 ðurh ðone aethelan  
 270 Aethelraedes ðegen.  
 Him bé healde stóð  
 Hyse unweaxen,  
 Cniht on gecampe,  
 Se full caſſice  
 Braed of ðaem beorne  
 Blóðigne gár,  
 Wulfstanes bearn,  
 Wulfmaer se geonga;  
 Forlet for-heardne  
 280 Faran eft ongear;  
 Ord in-gewód,  
 ðaet se on eorðan láeg  
 ðe his ðeóden áer  
 ðearle geraehte.  
 Eóde ðá gesyrwed  
 Secg to ðám eorle,  
 He wolde ðaes beornes  
 Beágas gefeccan,  
 Reáf and hringas  
 290 And gerenod swurd.  
 ðá Byrhtnóth braed  
 Bill of scaethe,  
 Brád and brún-ecg,  
 And on ðá byrnan slóh;  
 Rathe hine gelette

- Lid-manna sum,  
 Thá he thaes eorles  
 Earm amyrd;   
 Feoll thá tó foldan  
 300 Fealo-hilte swurd,  
 Ne mihte he gehealdan  
 Heardne méce,  
 Waepnes wealdan.  
 Thá-gyt thaet word gecwáeth  
 Hár hilde-rinc;  
 Hyssas bylde,  
 Bæd gangan forth  
 Góde geferan;  
 Ne mihte thá on fótum leng  
 310 Faeste gestandan;  
 He tó heofenum wlát:  
 " Gethance the, theóda Waldend,  
 Ealra thaera wylna  
 The ic on worulde gebád;  
 Nú ic áh, milde Meotod,  
 Maeste thearfe,  
 Thaet thú mínum gáste  
 Gódes ge-unne,  
 Thaet mín sawul tó the  
 320 Sithian móte,  
 On thín geweald,  
 Theóden engla,  
 Mit frithe ferian;  
 Ic eom frimdi tó the  
 Thaet hí hell-sceáthan  
 Hynan ne móton!"  
 Thá hine heowon  
 Hæthene scealcas,  
 And bēgen thá beornas  
 330 The hím big-stódon;

Aelfnóth and Wulfmaer bēgen  
 Lāgon ȝhá on-emn  
 Hyra freán,  
 Feorh gesealdon.

- Hí bugon ȝhá fram beaduwe  
 ȝhe ȝhæc beón noldon ;  
 ȝhæc wearth Oddan bearn  
 Aerest on fleáme,  
 Gódric, fram guthe,  
 340 And ȝhone gódan forlet,  
 ȝhe him manigne oft  
 Meár gesealde ;  
 He gehleop ȝhone eóh,  
 ȝhe áhte his hláford,  
 On ȝám geraedum,  
 ȝhe hit riht ne wæs,  
 And his bróthru mid him,  
 Bégen ærdon,  
 Gódrinc and Gódrig,  
 350 Guthe ne gýmdon,  
 Ac wendon fram ȝam wíge,  
 And ȝhone wudu sóhton,  
 Flugon on ȝaet faesten,  
 And hyra feore burgon,  
 And manna má ȝhonne  
 Hit ænig maeth wære,  
 Gif hí ȝhá geárnunga  
 Ealle gemundon,  
 ȝhe he him tó duguthe  
 360 Gedón hæfde,  
 Swá him Offa on-daeg  
 Aer asaéde,  
 On ȝám methel-stéde,  
 ȝhá he gemót hæfde,  
 ȝaet ȝhæc módlice

- Manige spræcon,  
 The eft act thaere hilde  
 Thólian noldon.  
 Thá wearth afeallen  
 370 Thaes folces ealdor,  
 Aethelraedes eorl;  
 Ealle gesawon,  
 Heorth-geneátas,  
 Thaet hyra hearra láeg.  
 Thá thaer wendon forth  
 Wlance thegenas,  
 Unearge menn,  
 Efston georne;  
 Hí woldon thá ealle  
 380 Other twéga,  
 Lif forlæotan,  
 Oththe leófne gewrecan.  
 Swá hí bylde forth  
 Bearn Aelfrices,  
 Wiga wintrum geong,  
 Wordum mælde,  
 Aelfwine; thá cwaéth he:  
 " On ellen-spraece gemuna  
 Thá mælu the we oft  
 390 Aet meóda spræcon,  
 Thónne we on bence  
 Beót ahófon,  
 Haeleth on healle,  
 Ymbe heard gewin;  
 Nú maeg cunnian  
 Hwá céne sý.  
 Ic wille mine aethelo  
 Eallum gecythan,  
 Thaet ic waes on Myrcon  
 400 Micles cynnes,

- Wæs mín ealda-faeder  
 Ealhelm hāten,  
 Wís ealdorman,  
 Woruld-gesaelig.  
 Ne sceolon me on þāære þeóde  
 Thegenas aet-witan,  
 Thaet ic of þisse fyrde  
 Feran wille,  
 Eard gesecan,  
 410 Nú mín ealdor liegeth  
 Forheáwen aet hilde:  
 Me is thaet hearma maest,  
 He wæs aegþer mín máeg  
 And mín hláford.”  
 Thá he forth-eóde,  
 Fæhthe gemunde,  
 Thaet he mid órde  
 Anne geraéhte  
 Flótan on þám folce,  
 420 Thaet se on foldan láeg,  
 Forthwegen mid his waepne.  
 Ongan thá winas manian,  
 Frýnd and geferan,  
 Thaet hí forth-eódon,  
 Offa, gemaelde,  
 Aesc-holt asceóc:  
 “Hwaet! thú, Aelfwine, hafast  
 Ealle gemanode,  
 Thegenas tó thearfe;  
 430 Nú úre theóden lith,  
 Eorl on eorthan,  
 Us is eallum thearf,  
 Thaet úre aeghwylc  
 Othere bylde  
 Wigan tó wige,

- Thá-hwile-þe he waepen maege  
 Habban and healdan,  
 Heardne méce,  
 Gár and gód swurd.  
 440 Us Gódríc haeftþ,  
 Earh Oddan bearn,  
 Ealle beswicene.  
 Wénde þaæs for-mani mann,  
 Thá he on mearc rád,  
 On wlanca þám wíge,  
 Þaet wære hit úre hláford;  
 Forþán wearth hér on felda  
 Folc to-twaemed,  
 Scýld-burh to-brocen;  
 450 Abreóthe his angin,  
 Þaet he hér swá manigne  
 Mann aflymde!"  
 Leófsunu gemaelde,  
 And his linde ahóf,  
 Bord tó gebeorge,  
 He þám beorne oncwaeth:  
 " Ic þaet geháte,  
 Þaet ic heónon nelle  
 Fleón fótes trym,  
 460 Ac wille furthor gán,  
 Wreca on gewinne  
 Mínne wine-drihten.  
 Ne þurfon me ymbe Stúr-mére  
 Stédefaeste haeleth  
 Wordum aet-witan,  
 Nú mín wine gecrang,  
 Þaet ic hláfordleás  
 Hám sithie,  
 Wende fram wíge,  
 470 Ac me sceal waepen niman,

Ord and íren."

He full ýrre wód,  
Feáht faestlice,  
Fleám he forhogode.

Dunnere thá cwaéth,  
Daroth acwehte,  
Unorne ceorl,  
Ofer eall clypode,  
Báed thaet beorna gehwylc

480 Byrhtnóth wraece :

"Ne maeg ná wandian  
Se-the wrecan thenceth  
Freán on folce,  
Ne for feore murnan."

Thá hí forth-eódon,  
Feores hí ne róhton;  
Ongunnon thá hired-menn  
Heardlice feóhtan,  
Grame gár-berende,

490 And God báedon

Thaet hí móston gewrecan  
Hyra wine-drihten,  
And on hyra feóndum  
Fyl gewyrcan.

Him se gysel ongan  
Geornlice fylstan.  
He wæs on North-Hymbron  
Heardes cynnes,  
Ecgláfes bearn;

500 Him wæs Aescferhlth nama.

He ne wandode ná  
Aet thám wig-plegan,  
Ac he fysde forth  
Flán genéhe;  
Hwílon he on bord sceát,



- Hwilon beorn tæse;   
 Aefre ymbe stūnde he sealde   
 Sume wūnde,   
 Thá-hwile-ṭhe he waepna   
 510 Wealdan móste.   
     Thá-gyt on órde stód   
     Eádweard se langa,   
     Geáro and geornful;   
     Gylp-wordum spræc,   
     Thaet he nolde fleógan   
     Fót-mael landes,   
     Ofer baec bugan,   
     Thá his betera láeg.   
     He bræc ṭhone bord-weall,   
 520 And with thá beornas feáht,   
     Oth-ṭhaet he his sinc-gyfan   
     On ṭhám sác-mannum   
     Wurthlice wraéc,   
     Aer he on waele láege.   
     Swá dyde Aethric,   
     Aethel gefera,   
     Fus and forthgeorn,   
     Feáht eornoste,   
     Sibyrhtes bróthor,   
 530 And swithe manig other;   
     Clufon céllod bord;   
     Céne hi weredon;   
     Baerst bordes láerig,   
     And seó byrne sang   
     Grýre leóth sum.   
     Thá aet guthe slóh   
     Offa ṭhone sác-lidan,   
     Thaet he on eorthan feoll,   
     And ṭhaér Gaddes máeg   
 540 Grund gesóhte.

- Rathe wearth aet hilde  
 Offa forheáwen ;  
 He hæfde t̃heáh geforthod  
 T̃haet he his freán gehet,  
 Swá he beótode aer  
 With his beáh-gifan,  
 T̃haet hí sceoldon bēgen  
 On burh ridan,  
 Hále tó háme,  
 550 Oththe on here cringan,  
 On wael-stowe,  
 Wúndum sweltan.  
 He láeg t̃hegenlice,  
 T̃heódne gehende.  
 T̃há wearth borda gebráeo ;  
 Brim-menn wódon,  
 Guthe gegremode ;  
 Gár oft t̃hurh-wód  
 Faeges feorh-hús.  
 560 Forth t̃há eóde Wístán,  
 T̃thurstánes sunu,  
 With t̃hás secgas feáht ;  
 He wæs on gethrang  
 Hyra t̃hreóra bána,  
 Aer him Wíglindes bearn  
 On t̃hám waele láege.  
 T̃haer wæs stith gemót ;  
 Stódon faeste,  
 Wigan on gewinne ;  
 570 Wigende crungon,  
 Wúndum wérige ;  
 Wael feoll on eorthan.  
 Oswald and Ealdwald,  
 Ealle hwíle,  
 Bégen gebróthru,

- Beornas trymedon,  
 Hyra wine-maegas;  
 Wordon bædon,  
 Thaet hí thaer aet thearfe  
 680 Thólian sceoldon,  
 Unwáclice  
 Waepna neótan.  
     Byrhtwald mathelode,  
 Bord hafenode,  
 Se wæs eald geneát,  
 Aesc acwehte,  
 He full baldlice  
 Beornas lærde:  
     “Hige sceal the heardra,  
 590 Heorte the cénre,  
     Mód sceal the máre,  
     The úre maegen lytlath.  
     Hér lith úre ealdor,  
     Eall forheáwen,  
     Gód, on greóte;  
     A maeg gnornian,  
     Se-the nú, fram thissum wig-plegan,  
     Wendan thenceth.  
     Ic eom fród freores;  
 600 Fram ic ne wille,  
     Ac ic me be-healfe  
     Mínum hláforde,  
     Bé swá leófan men,  
     Licgan thence.”  
     Swá hí Aethelgáres bearn  
     Ealle bylde,  
     Gódríc tó guthe:  
     Oft he gár forlet,  
     Wael-spére windan,  
 610 On thá wicingas:

Swá he on thám folce  
 Fyrmest eóde;  
 Heow and hynde,  
 Oth-thæt he on hilde gecrang.  
 Næs thæt ná se Gódric  
The thám guthe forbeáh,—  
 \* \* \* \*

## XX. JUDITH.

## A FRAGMENT.

## X.

Hie thá tó thám symble  
 Sittan eódon,  
 Wlance tó wín-gedrince,  
 Ealle his weá-gesithas,  
 Bealde byrn-wigende.  
Thær wæron bollar steápe  
 Borene aefter bencum gelóme,  
 Swylce eác búnan and orcas  
 Fulle flet-sittendum;  
 10 Hie thæt faege thægon,  
 Rófe rond-wigende,  
Theáh thæs se rica ne wénde,  
 Egesful eorla dryhten.  
Thá wearth Holófernus,  
 Gold-wine gumena,  
 On gyst-sélum;  
 Hlóh and hlydde,  
 Hlynede and dynede,

- Țhaet mihton fira bearn  
 20 Feorran gehýran,  
 Hú se stith-móda  
 Styrnde and gylede ;  
 Módig and médu-gál  
 Manode geneáhhe  
 Benc-sittende,  
 Țhaet hí gebaerdon wel.  
 Swá se inwidda,  
 Ofer ealne daeg,  
 Dryht-guman síne  
 30 Drencte mid wíne,  
 Swith-mód since brýtta,  
 Oth-Țhaet híe on swiman lagon ;  
 Ofer-drencte his duguthe ealle,  
 Swylce híe wáeron deathe geslegene,  
 Agótene góda gehwylces.  
 Swá het se gumena aldor  
 Fylgan flet-sittendum,  
 Oth-Țhaet fira bearnum  
 Neáh-læhte niht seó ȥhystre.  
 40 Het ȥhá nítha geblonden  
 Țhá eádigan maegth  
 Ofstum fetigan  
 Tó his bed-reste,  
 Beágum gehlaeste,  
 Hringum gehrodene.  
 Hie hrathe fremmedon,  
 Ambýht-scealcas,  
 Swá him heora ealdor bebeád,  
 Byrn-wigena brego ;  
 50 Bearhtme stópon  
 Tó ȥhám gyst-erne,  
 Țhaér hí Iúdithe  
 Fundon, ferhth-gleáwe,

- And þá frómlice  
 Lind-wigende  
 Lædan ongunnon  
 Þá torhtan maegth  
 Tó træfe þám heán,  
 Þáer se rica hyne  
 60 Reste on-symbel  
 Nihtes inne,  
 Nergende láth,  
 Holófernus.  
 Þáer wæs eall-gylden  
 Fleóh-net faeger,  
 And ymbe þaes folc-togan  
 Bed ahongen,  
 Þæt se beálo-fulla  
 Mihte wlitan þurh,  
 70 Wigena baldor,  
 On aeghwylcne,  
 The þáer-inne cóm,  
 Haeletha bearna,  
 And on hyne nænig  
 Manna cynnes,  
 Nymþe se módiga hwaene  
 Nithe-rófra  
 Him þe near het,  
 Rinca tó rúne, gegangan.  
 80 Hie þá on reste gebróhton  
 Snude þá snoteran idese;  
 Eódon þá sterced-ferhthe haeleth,  
 Heora hearran cythan,  
 Þæt wæs seó hálige meowle  
 Gebróht on his búr-getelde.  
 Þá wearth se brema on móde  
 Blíthe, burga ealdor,  
 Thóhte þá beorhtan idese

Mid wíðle and mid womme besmitan,

90 Ne wolde ȝaet wuldres Dēma

Gēȝafian, ȝhrymmes Hyrde,

Ac he him ȝaes ȝīnges gestýrde,

Dryhten, dugutha Waldend.

Gewát ȝá se deofulcunda,

Gál-ferhth gumena ȝhreate,

Beálo-full, his beddes neósan,

Ȥhaer he sceolde his bláed forleósan,

Aedre binnon áne nihte;

Haefde ȝá his ende gebídenne,

100 On eorþan unswaeslicne,

Swylcne he áer aefter-worhte,

Ȥhearl-mód ȝheóden gumena,

Ȥhendan he on ȝisse worulde

Wunode under wolcna hrófe.

Gefeoll ȝá wíne swá druncen

Se rica on his reste middan,

Swá he nyste raeda nánne

On gewit-locan:

Wigende stópon

110 Ut of ȝám inne

Ofstum miclum,

Weras wín-sáede,

Ȥhe ȝhone waer-logan,

Láthne leód-hátan,

Laeddon tó bedde,

Nehstan siþe.

Ȥhá wæs Nergendes

Ȥheowen ȝhrymful,

Ȥhearle gemyndig

120 Hú heó ȝhone átolan

Eáthost mihte

Ealdre beniman,

Aer se unsýfra

- Wom-full onwóce ;  
 Genam *ṭhá* wunden-locc,  
 Scyppendes mægth,  
 Scearpne méce,  
 Scúrum heardne,  
 And of sceáthe abraed  
 130 Swiþtran folme ;  
 Ongan *ṭhá* swegles Weard  
 Bé naman nemnan,  
 Nergend ealra  
 Woruld-búendra,  
 And *ṭhaet* word acwæðh :  
     " Ic *ṭhé*, frymtha God,  
 And Frófre Gæst,  
 Bearn Al-waldan,  
 Biddan wille  
 140 Mildse *ṭhínre*  
 Me *ṭhearfendre*,  
*ṭhrýnesse* *ṭhrym*.  
*ṭhearle* ys me nú-*ṭhá*  
 Heorte onháeted,  
 And hige geomor swythe,  
 Mid sorgum gedrefed ;  
 Forgyf me, swegles Ealdor,  
 Sigor and sóthne geleáfan,  
*ṭhaet* ic mid *ṭhissum* swyrde móte  
 150 Geheáwan *ṭhisne* morthres brýttan ;  
 Ge-unne me mínra gesynta,  
*ṭhearl-mód* *ṭheóden* gumena :  
 Náhte ic *ṭhínre* næfre  
 Miltse *ṭhá* máran *ṭhearfe* :  
 Gewrec nú, mihtig Dryhten,  
 Torht-mód tires Brýtta,  
*ṭhaet* me ys *ṭhus* torn on móde,  
 Héte on brethre mínum."



- Hi ȝá se hehsta Déma  
 160 Aedre mid ellne onbryrde,  
 Swá he déth áhra gehwylcne  
 Hér búendra ȝe hyne  
 Him tó helpe seceth  
 Mid raede and mid rihte geleáfan.  
 ȝá wearth hyre rúme on móde,  
 Háligre, hýht geniwod;  
 Genám ȝá ȝhone háethenan mannan  
 Faeste bé feaxe sínum,  
 Teáh hyne folmum,  
 170 With hyre weard besmorlice,  
 And ȝhone beálo-fullan  
 Listum alede,  
 Láthne mannan,  
 Swá heó ȝaes unlaédan  
 Eáthost mihte  
 Wel gewealdan.  
 Slóh ȝá wunden-locc  
 ȝhone feónd-sceáthan  
 Fágum méce,  
 180 Héte ȝhancolne,  
 ȝhaet heó healfne forceárf  
 ȝhone sweoran him,  
 ȝhaet he on swiman láeg,  
 Druncen and dolh-wúnd.  
 Náes ȝá dead ȝá-gyt,  
 Ealles orsawle;  
 Slóh ȝá eornoste  
 Ides ellen-róf,  
 Othre sithe,  
 190 ȝhone háethenan húnd,  
 ȝhaet him ȝhaet heáfod wand  
 Forth on ȝá flóre.  
 Láeg se fúla léap

- Gesne be-aeftan,  
 Gæst ellor hwearf,  
 Under neowelnes,  
 And ȝhær genytherad wæs,  
 Susle gesaëled,  
 Syththan aefre,  
 200 Wyrnum bewunden,  
 Witum gebunden  
 Hearde gehæfted,  
 In helle bryne,  
 Aefter hin-sithe ;  
 Ne ȝhearf he hópian nó,  
 ȝystrum for-ȝhylmed,  
 ȝhaet he ȝhónan móte,  
 Of ȝhám wrym-séle,  
 Ac ȝhær wunian sceal,  
 210 Awa tó aldre,  
 Bútan ende forth,  
 In ȝhám heolstran háme,  
 Hýht-wynna léas.
- 

## XI.

- Hæfde ȝhá gefóhten  
 For-mærne bláed  
 Iúðith aet guthe,  
 Swá hyre God uthe,  
 Swegles Ealdor,  
 ȝhe hyre sigores onleáh.  
 220 ȝhá seó snotere maegth  
 Snude gebróhte  
 ȝhaes here-waéthan  
 Heáfod swá blódig,  
 On ȝhám faetelse,

- The hyre fore-genga,  
 Blac-hleór ides,  
 Hyra bégea nést,  
 Theáwum gethungen,  
 Thider onlaedde,  
 230 And hit thá swá heolfrig  
 Hyre on hand ageáf,  
 Hige thancolre,  
 Hám tó beranne,  
 Iúdith gingran sínre.  
 Eódon thá gegnum thánonne  
 Thá idesa bá,  
 Ellen-thriste,  
 Oth-thaet hie becómon,  
 Collen-ferhthe,  
 240 Eád-hréthige maegth,  
 Ut of thám herge,  
 Thaet hie sweetollice  
 Geseón mihton  
 Tháere wlitigan byrig  
 Weallas blican,  
 Bethúliam.  
 Hie thá beáh-hrodene,  
 Féthe-láste  
 Forth onetton,  
 250 Oth hie glaed-móde  
 Gegán haefdon  
 Tó thám weall-geáte.  
 Wigende sáeton,  
 Weras waeccende  
 Wearde heoldon  
 In thám faestenne,  
 Swá thám folce sár  
 Geomor-módum  
 Iúdith bebeád,

- 260 Searo-ṭhancol maegth,  
 Ṭhá heó on sith gewát,  
 Ides ellen-róf.  
 Wáes ṭhá eft cumen  
 Leóf tó leódum,  
 And ṭhá lungre het,  
 Gleáw-hydig wíf,  
 Gumena sumne,  
 Of ṭháere ginnan byrig,  
 Hyre tó-geanes gán,  
 270 And hí ófostlice  
 In-forlætan  
 Ṭhurh ṭhaes wealles geát,  
 And ṭhaet word acwæeth  
 Tó ṭhám sige-folce :  
 “ Ic eow secgan maeg  
 Ṭhanc-wyrthe ṭhing,  
 Ṭhaet ge ne ṭhyrfon leng  
 Murnan on móde ;  
 Ṭhaet eow ys Metod blithe,  
 280 Cyninga Wuldor,  
 Ṭhaet gecythed wearth,  
 Geond woruld wide ;  
 Ṭhaet eow ys wuldor-blæd  
 Torhtlic tóweard,  
 And tir gifed  
 Ṭhára lætha  
 Ṭhe ge lange drugon.”  
 Ṭhá wurdon blithe  
 Burh-sittende,  
 290 Syththan hí gehýrdon  
 Hú seó hálige spræc  
 Ofer heáhne weall.  
 Here wáes on lustum ;  
 With ṭhaes faesten-geátes

- Folc onette,  
 Weras, wif, sámod,  
 Wornum and heápum,  
 Threatum and thrymmum,  
 Thrungeon and urnon  
 300 Ongean thá Theódnes mægth,  
 Thúsend-mælum,  
 Ealde ge geonge.  
 Aeghwylcum wearth  
 Men on thære médo-byrig  
 Mód aréted,  
 Syththan hie ongeaton  
 Thaet wæs Júðith cumen  
 Eft to ethle,  
 And thá ofostlice  
 310 Hie mid-eáthmódum  
 In-forleton.  
 Thá seó gleáwe het,  
 Golde gefraetewod,  
 Hyre thinnenne  
 Thancol-móde,  
 Thaes here-wæthan  
 Heáfod onwrithan,  
 And hyt to behthe  
 Blódig aet-ýwan  
 320 Thám burh-leódum,  
 Hú hyre aet beaduwe gespeow.  
 Spræc thá seó aethele  
 Tó eallum thám folce:  
 "Hér ge magon sweotole,  
 Sige-rófe haeleth,  
 Leóda raeswan,  
 On thaes láthestan  
 Hæthenes heatho-rinces  
 Heáfod stárian,

- 330 Holófernus  
 Unlifigendes,  
 The us manna maest  
 Morthra gefremmede,  
 Sárra sorga,  
 And swithor gyt  
 Ycan wolde,  
 Ac him ne uthe God  
 Lengran lifes,  
 Thaet he mid láethum  
 340 Us églan móste.  
 Ic him ealdor oth-þrang  
 Thurh Godes fultum.  
 Nú ic gumena gehwaene  
 Thissa burh-leóda  
 Biddan wille,  
 Rand-wigendra,  
 Thaet ge recene eow  
 Fyson tó gefeóhte.  
 Syththan frymtha God,  
 350 Aerfaest Cyning,  
 Eástan sende  
 Leohtne leóman,  
 Berath linde forth,  
 Bord for breostum,  
 And byrn-hamas,  
 Scire helmas,  
 In sceáthena gemang,  
 Fyllan folc-togan  
 Fágum swyrdum,  
 360 Faege frum-gáras :  
 Fýnd syndon eowere  
 Gedémede tó deathe,  
 And ge dóm ágon,  
 Tír aet tóhtan,

Swá eow getácnod hafath

Mihtig Dryhten

Ṫhūrh míne hand."

Ṫhá wearth snelra werod

Snude gegeárewod,

370 Cénra tó campe.

Stópon cyne-rófe

Secgas and gesithas,

Báeron ṫhúfas,

Fóron tó gefeóhte

Forth on gerihte

Haeleth under helmum,

Of ṫháere háligran byrig,

On ṫhaet daeg-red sylf.

Dynedon scýldas,

380 Hlúde hlummon ;

Ṫhaes se hlanca gefeáh

Wulf in walde,

And se wanna hrefn,

Wael-gifre fugel,

Wéstene bégén,

Ṫhaet him ṫhá ṫheód-guman

Ṫhóhton tilian

Fylle on faégum ;

Ac him fleáh on láste

390 Eárn áetes georn,

Urig fethera ;

Salowig pada

Sang hilde-leóth,

Hyrned-nebba.

Stópon heatho-rincas,

Beornas tó beadowe,

Bordum beṫheáhte,

Hwealfum lindum,

Ṫhá-ṫhe hwile áer

- 400 Ell-*theódigra*  
 Aet-wit *thóledon*,  
 Hæthenra hosp.  
 Him *thæet* hearde wearth,  
 Aet *thám* aesc-plegan,  
 Eallum forgolden,  
 Assyrium,  
 Syththan Ebréas,  
 Under guth-fánum,  
 Gegán hæfdon
- 410 Tó *thám* fyrd-wicum.  
 Hie *thá* frómlice  
 Leton forth fleógan  
 Flána scúras,  
 Hilde-naedran,  
 Of horn-bogan,  
 Straélas stéde-hearde ;  
 Styrmdon hlúde,  
 Grame guth-frecan ;  
 Gáras sendon
- 420 In heardra gemang ;  
 Haeleth wáeron ýrre,  
 Land-búende,  
 Láthum cynne ;  
 Stópon styrrn-móde,  
 Sterced-ferhthe ;  
 Wrehthon unsofte  
 Eald-geníthlan,  
 Médo-wérige ;  
 Mundum brugdon
- 430 Scealcas of sceáthum  
 Scír-mæled-swyrd,  
 Ecgum gecoste ;  
 Slógon eornoste  
 Assyria



Orét-mæcogas,  
 Nith-hygende ;  
 Nánne ne spáredon  
 Thaes here-folces,  
 Heáhne ne ricne,  
 440 Cwicra manna,  
 The hie ofercuman mih-ton.

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## XII.

Swá thá mágo-thegnas,  
 On thá morgen-tíd,  
 Ehton ell-theóða  
 Ealle thrage,  
 Oth-thaet ongeaton  
 Thá-the grame waéron,  
 Thaes here-folces  
 Heáfod-weardas,  
 450 Thaet him swyrd-geswing  
 Swithlic eówdon  
 Weras Ebreisce.  
 Hie wordum thaet  
 Thám yldestan  
 Ealdor-thegnum  
 Cythan eódon,  
 Wrehton cumbol-wígan,  
 And him forhtlice  
 Faer spell bódedon,  
 460 Médo-wérigum,  
 Morgen-collan,  
 Atolne ecg-plegan.  
 Thá ic aedre gefraegn  
 Slege-faege haeleth  
 Sláepe to-bredon,

- And with þ̅haes beálo-fullan  
 Búr-geteldes  
 Weras forth  
 Hwearfum þ̅hrungon,  
 470 Holófernus ;  
 Hogedon ánunga  
 Hyra hláforde  
 Hilde bódian,  
 Aerþón-þ̅e him se egesa  
 On-ufan sáete,  
 Maegen Ebréa.  
 Mynton calle  
 Þ̅haet se beorna brego,  
 And seó beorhte maegth,  
 480 In þ̅hám wlitigan træfe  
 Wáeron actsomne,  
 Iúdith seó aethele,  
 And se gál-móda.  
 Eges-full and afor,  
 Náes, þ̅heáh, eorla nán,  
 Þ̅e þ̅hone wígend  
 Aweccan dorste,  
 Oththe gecunnian  
 Hú þ̅hám cumbol-wígan  
 490 With þ̅há hálgan maegth  
 Haefde geworden,  
 Metodes meowlan.  
 Maegen neáhláehte,  
 Folc Ebréa,  
 Fúhton þ̅hearle,  
 Heardum heóru-waepnum,  
 Haefte guldon  
 Hyra fyrrn-geflitu,  
 Fágum swyrdum  
 500 Ealle aef-þ̅hancas.

- Assyria wearth,  
 On ðám daeg-weorce,  
 Dóm geswithrod,  
 Baelc forbíged.  
 Beornas stódon  
 Ymbe hyra ðeódnes tráf,  
 ðearle gebylde,  
 Sweorcend-ferhthe.  
 Hí ðá sámód ealle  
 510 Ongunnon cohhetan,  
 Cyrman hlúde,  
 And gristbítian,  
 Góde orfeorme,  
 Mid tóthon torn ðóligende.  
 ðá wæs hyra tíres aet ende,  
 Eádes and ellen-dáeda;  
 Hogedon ðá eorlas  
 Aweccan hire wine-dryhten;  
 Him wiht ne speów.  
 520 ðá wearth sith and láte  
 Sum tó ðám árod,  
 ðára beado-rinca,  
 ðaet he in ðaet búr-geteld  
 Níth-heard nethde,  
 Swá hyne nýd fordráf:  
 Funde ðá on bedde  
 Blácne licgan  
 His gold-gyfan,  
 Gæstes gesne  
 530 Lífes belidenne.  
 He ðá lungre gefeoll,  
 Freórig tó foldan,  
 Ongan his feax teran,  
 Hreóh on móde,  
 And his hraégl sámód,

And thaet word acwæth  
 Tó thám wigendum,  
 The thaer unróte  
 Ute wæron :

540 “ Hér ys geswutelod  
 Ure-sylfra forwyrd,  
 Tóweard getácnod,  
 Thaet thære tide  
 Ys mid nithum  
 Neáh gethrungen,  
 The we sculon lósian sámod,  
 Aet saecce forweorthan ;  
 Hér lith swyrde geheáwen,  
 Beheáfdod healdend úre.”

550 “ Hí thá hreówig-móde  
 Wurpon hyra waepnu of-dúne,  
 Gewítan him wérig-ferhthe,  
 On fleám sceacan.  
 Him man feáht on-láste  
 Maegen-eácen folc,  
 Oth se maesta dæl  
 Thaés herges læg  
 Hilde gesaeged,  
 On thám sigc-wonge,

560 Swyrdum geheáwen,  
 Wulfum tó willan,  
 And eác wael-gifrum  
 Fuglum tó frófre.  
 Flugon thá-the lifdon  
 Láthra linde ;  
 Him on-láste fór  
 Sweet Ebréa,  
 Sigore geweorthod,  
 Dóme gedysod.

570 Him feng Dryhten God

- Faegre on fultum,  
 Freá Aelmihtig.  
 Hí thá frómlice,  
 Fægum swyrdum,  
 Haeleth hige-rófe,  
 Here-path worhton,  
 Thurh láthra gemang;  
 Linde heowon,  
 Scýld-burh scaeron,  
 580 Sceótende wæron,  
 Guthe gegremede,  
 Guman Ebreisce,  
 Thegnas on thá tíð  
 Thearle gelyste  
 Gár-gewinnes.  
 Thaer on greót gefeoll  
 Se hyhsta dæol  
 Heáfod-gerimes,  
 Assyria  
 590 Ealdor-duguthe,  
 Láthan cynnes;  
 Lyt-hwon becóm  
 Cwica to cyththe;  
 Cyrdon cyne-rófe,  
 Wigende on wither-trod,  
 Wael-scell on innan,  
 Reócende hraew.  
 Rúm wæs to nimanne  
 Land-búendum  
 600 On thám látheston,  
 Hyra eald-feóndum,  
 Unlifigendum,  
 Heólfrið here-reáf,  
 Hyrsta scýne, bord  
 And brád-swyrd,

- Brúne helmas,  
 Dýre máthmas.  
 Haefdon dómlice,  
 On thám folc-stéde,  
 610 Fýnd oferwunnen,  
 Ethel-weardas,  
 Eald-héttende  
 Swyrdum aswefede ;  
 Hie on swáthe reston,  
 Thá-þe him tó life  
 Láthoste wæron  
 Cwicra cynna.  
 Thá seó cneoris eall,  
 Maegtha máerost,  
 620 Anes monthes fyrst,  
 Wlanc wunden-locc,  
 Wagon and laeddon  
 Tó thære beorhtan byrig,  
 Bethúliam,  
 Helmas and hup-seax,  
 Here-byrnan,  
 Guth-sceorp gumena  
 Golde gefraetewod,  
 Máerra máthma  
 630 Thonne mann áenig  
 Asecgan maege  
 Searo-thancolra ;  
 Eall thaet thá theód-guman  
 Thrymme ge-eódon,  
 Céne under cumblum,  
 And camp-wíge,  
 Thurh Iúdithe  
 Gleáwe láre,  
 Maegth módigre.  
 640 Hi tó méde hyre,

Of ðám sith-faete,  
 Sylfre bróhton  
 Eorlas aesc-rófe,  
 Holófernus  
 Swyrd and swátigne helm,  
 Swylce-eác side byrnan  
 Gerenode reádum golde,  
 And eall ðaet se rinca baldor  
 Swith-mód sinces áhte,

- 650 Oththe sundor-yrfes,  
 Beága and beorhtra máthma ;  
 Hi ðaet ðaére beorhtan idese  
 Ageáfon, geáro-ðancolre.  
 Ealles ðaes Iúðith sáegde  
 Wuldor-weroda Dryhtne,  
 ðe hyre weorth-mynde geáf,  
 Máerthe on moldan rice,  
 Swylce-eác méde on heofonum,  
 Sigor-leán in swegles wuldre,
- 660 ðaes-ðe heó áhte sóthne geleáfan  
 Tó ðám Aelmihtigan ;  
 Huru aet ðám ende ne tweóde  
 ðaes leánes ðe heó lange gýrnde.  
 ðaes sý ðám leófan Dryhtne  
 Wuldor tó wídon aldre,  
 ðe gesceóp wind and lyfte,  
 Roderas and rúme grundas,  
 Swylce-eác réthe streámas,  
 And swegles dreámas,
- 670 ðurh his-sylfes mildse !

## XXI. THE SCOP'S EXCURSION.

- Widsith matholade,  
 Word-hord onleác,  
 Se-þe maest mette  
 Mæertha ofer eorthan,  
 Folca geond-faerde ;  
 Oft he flette geþháh  
 Mynelicne máthm ;  
 Him fram Myrgingum  
 Aethele onwócon ;
- 10 He mid Ealhilde,  
 Faelre freothu-webban,  
 Forman sithe,  
 Hréth-cyninges  
 Hám gesóhte,  
 Eástan of Angle,  
 Eormanrices,  
 Wrathes waer-logan ;  
 Ongan þhá wofn sprecañ :
- “ Fela ic manna gefraegn
- 20 Mægthum wealdan ;—  
 Sceal ðeódna gehwile  
 ðeawum lifian,  
 Eorl aefter othrum  
 Ethle raedan,  
 Se-þe his ðeóden-stóle  
 Geþheón wile,—  
 Þhára wæs Hwála  
 Hwile selast,  
 And Alexandreas



- 30 Ealra ricost  
 Manna cynnes,  
 And he maest getháh,  
 Thára the ic ofer foldan  
 Gefraegn haebbe.  
 Aetla weold Hunum,  
 Eormanric Gotum,  
 Becca Baningum,  
 Burgendum Gifica;  
 Cáser weold Creácum,
- 40 And Cáelic Fínum,  
 Hagena Holmricum,  
 And Henden Glommum;  
 Witta weold Swaefum,  
 Wáda Haelsingum,  
 Meáca Myrgingum,  
 Mearchealf Hundingum;  
 Theódric weold Francum,  
 Thýle Roundingum,  
 Breoca Brondingum,
- 50 Billing Wernum;  
 Oswine weold Eówum,  
 And Ytum Gefwulf,  
 Fin, Folcwalding,  
 Frésna cynne;  
 Sigehere lengest  
 Sáo-Denum weold,  
 Hnaef Hocingum,  
 Helm Wulfingum,  
 Wald Woingum,
- 60 Wód Thyringum,  
 Saeferhth Sycgum,  
 Sweóm Ongentheow,  
 Scaefthere Ymbrum,  
 Sceáfa Langbeardum,

- Hun Haetwerum,  
 And Holen Wrosum ;  
 Hringweald wæs hāten  
 Here-farena cyning ;  
 Offa weold Angle,  
 70 Alewih Denum,—  
 Se wæs þāra manna  
 Mōd-gást calra ;  
 Nō hwaethre he ofer Offan  
 Eorlscipe fremmede,  
 Ac Offa geslōh,  
 Aerest manna,  
 Cniht-wesende,  
 Cyne-rica maest ;  
 Nāenig efen-eald him  
 80 Eorlscipe mārān  
 Aefnde on orette ;  
 Ane sweorde  
 Mearce gemaerde  
 With Myrgingum  
 Bī Fifel-dore :  
 Heoldon forth-siththan  
 Engle and Swāefe  
 Swá hit Offa geslōh.—  
 Hróthwulf and Hróthgár  
 90 Heoldon lengest  
 Sibbe aet-somne,  
 Suhtor-faedran,  
 Siththan hī forwraecon  
 Wicinga cyn,  
 And Ingeldes  
 Ord forbigdon,  
 Forheowon aet Heorote  
 Heatho-beardna þrym.  
 Swá ic geond-faerde fela

- 100 Fremdra landa,  
 Geond ginne grund;  
 Gódes and yfles  
 Thær ic cunnode,  
 Cnosles bedæled,  
 Freó-mægum feor,  
 Folgathe wide:  
 Forþhón ic maeg singan  
 And secgan spell,  
 Mænan fore mengo
- 110 In meódu-healle,  
 Hú me cyne-góde  
 Cystum dohton.  
 Ic wæs mid Hunum,  
 And mid Hréth-Gotum,  
 Mid Sweóm, and mid Geátum,  
 And mid Súth-Dénum;  
 Mid Wendlum ic wæs, and mid Waernum,  
 And mid Wicingum;  
 Mid Gefthum ic wæs, and mid Winedum,
- 120 And mid Gefflegum;  
 Mid Englum ic wæs, and mid Swæfum,  
 And mid Aenenum;  
 Mid Seaxum ic wæs, and mid Sycgum,  
 And mid Sweord-werum;  
 Mid Hronum ic wæs, and mid Deanum,  
 And mid Heatho-Reámum;  
 Mid Thyringum ic wæs,  
 And mid Throwendum,  
 And mid Burgendum;
- 130 Thær ic beáh getháh:  
 Me thær Guthhere forgeáf  
 Glaedlicne máthm  
 Sanges tó leáne:  
 Næs thaet sáene cyning!—

- Mid Francum ic wæs, and mid Frisum,  
 And mid Frumtingum ;  
 Mid Rugum ic wæs, and mid Glommum,  
 And mid Rúm-Wealum ;  
 Swylce ic wæs on Eatule  
 140 Mid Aelfwine,  
 Se hæfde man-cynnes,  
 Míne gefraege,  
 Leohteste hand  
 Lófes tó wyrcanne,  
 Heortan unhneáweste  
 Hringa gedáles ;  
 Beorhtra beága,  
 Bearn Eádwines.—  
 Mid Sercingum ic wæs,  
 150 And mid Seringum,  
 Mid Creácum ic wæs, and mid Finnum,  
 And mid Cásere,  
 Se-þe wyn-burga  
 Geweald áhte,  
 Wélena and wilna,  
 And Weala rices.—  
 Mid Scotum ic wæs, and mid Peohtum  
 And mid Scride-Finnum ;  
 Mid Lidwicingum ic wæs, and mid Leónum,  
 160 And mid Langbeardum ;  
 Mid Haethnum ic wæs, and mid Haelethum,  
 And mid Hundingum ;  
 Mid Isráhelum ic wæs,  
 And mid Ex-Syringum,  
 Mid Ebréum, and mid Indéum,  
 And mid Egyptum ;  
 Mid Moïdum ic wæs, and mid Persum  
 And mid Myrgingum,  
 And Mofdingum,

- 170 And Ongen-Myrgingum ;  
 Mid Amot-hingum  
 Ic wæs, and mid Eást-Thýringum,  
 And mid Eólum,  
 And mid Istum, and mid Idumingum.  
 And ic wæs mid Eormanrice ;  
 Ealle thrage,  
 Thæær me Gotena cyning  
 Góde dohte,  
 Se me beáh forgeáf,  
 180 Burh-warena fruma,  
 On thám six hund wæs  
 Smaetes goldes  
 Gescýred sceatta,  
 Scilling-ríme ;  
 Thone ic Eádgilse  
 On séhte sealde,  
 Mínum hleó-drihtne,  
 Thá ic tó hám becwóm,  
 Leófum tó leáne,  
 190 Thæs-the he me land forgeáf,  
 Mines faeder ethel,  
 Freá Myrginga.  
 And me thá Ealhilde  
 Otherne forgeáf,  
 Driht-cwen duguthe,  
 Dóhtor Eádwines.  
 Hyre lóf lengde  
 Geond landa fela,  
 Thónne ic bé sange  
 200 Secgan sceolde,  
 Hwær ic under swegle  
 Selast wisse  
 Gold-hrodene cwen  
 Gyfe brýttian.

- Thónne wit Scilling,  
 Scíran reorde,  
 Fore uncrum sige-drihtne  
 Sang ahófon,  
 Hlúde bí hearpan  
 210 Hleóthor swinsade;  
 Thónne manige menn,  
 Módum wlance,  
 Wordum spræcon,  
 Thá-ṭhe wel cuthon,  
 Thæt hí naefre sang  
 Selran ne hýrdon.—  
     Thónan ic ealne geond-hwearf  
     Ethel Gotena.  
     Sóhte ic á gesitha  
 220 Thá selastan;  
     Thæt wæs inn-weorud  
     Eormanrices.  
     Hethcan sóhte ic, and Beáðecan,  
     And Herelingas,  
     Emercan and Fridlan,  
     And Eást-Gotan,  
     Fródne and gódne,  
     Faeder Unwénes;  
     Seccan sóhte ic and Beccan,  
 230 Scafolan, and Theódric,  
     Heathoric, and Sifecan,  
     Hlithe, and Ingentheow;  
     Eádwine sóhte ic, and Elsan,  
     Aegelmund, and Hungár,  
     And thá wlanca gedrihte  
     With-Myrginga;  
     Wulfhere sóhte ic, and Yrmhere.  
     Ful-oft tháer wíg ne alæg,  
     Thónne Hraeda here,

- 240 Heardum sweordum,  
 Ymb Wistla-wudu,  
 Wergan sceoldon  
 Ealdne ethel-stól  
 Aetlan leódum.—  
 Raedhere sóhte ic, and Rondhere,  
 Rúmstán, and Giselhere,  
 Withergyld, and Freotheric,  
 Wudgan, and Haman ;  
 Ne wæron t̃haet gesitha
- 250 T̃há sǣmestan,  
 T̃heáh-t̃he ic hí á nihst  
 Nemnan sceolde.  
 Ful-oft of t̃hám heápe,  
 Hwinende fleág  
 Gyllende gár  
 On grame t̃heóde,  
 Wrecan t̃haer woldon,  
 Wundnan golde,  
 Werum and wífum,
- 260 Wudga and Hama.  
 Swá ic t̃haet symle onfand  
 On t̃haere ferunge,  
 T̃haet se bith leófast  
 Land-búendum,  
 Se t̃he him God syleth  
 Gumena rice  
 Tó gehealdanne,  
 T̃hendán he hér leofath.  
 Swá scrithende,
- 270 Gesceápum hweorfath  
 Gleómenn gumena  
 Geond grunda fela,  
 T̃hearfe secgath,  
 T̃hanc-word sprecath,

Symle súth oththe north  
 Sumne gemetath  
 Gydda gleáwne,  
 Geofum unhneáwne,  
 Se-þe fore duguthe wile  
 280 Dóm araéran,  
 Eorlscipe aefnan,  
 Oth-þæt eall sceaceth,  
 Leoht and lif sámod.  
 Lóf se gewyrceth,  
 Hafath under heofonum  
 Heáhfaestne dóm."

---

## XXII. THE WANDERER.

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"Oft him ánhaga  
 Are gebideth,  
 Metudes mildse ;  
 Theáh-þe he mód-ceárig,  
 Geond lagu-láde,  
 Lange sceolde  
 Hraéran mid handum  
 Hrim-calde sáe,  
 Wádan wracc-lástas ;  
 10 Wyrð biþ full-araed."  
 Swá cwaéth eard-stapa,  
 Earfotha gemyndig,  
 Wrathra wael-sleáhta,  
 Wine-máega hryre.  
 "Oft ic sceolde ána,



- Uhtna gehwylce,  
 Míne ceáre cwithan ;  
 Nis nú cwicra nán,  
 The ic him mód-sefan  
 20 Minne durre  
 Sweotule asecgan.  
 Ic tó sóthe wát,  
 Thaet bith in eorle  
 Indrihten theaw,  
 Thaet he his ferhth-locan  
 Faeste binde,  
 Healdne his hord-cófan.  
 Hycge swá he wille,  
 Ne maeg wérig-mód  
 30 Wyrde withstandan,  
 Ne se hreó-hyge  
 Helpe gefremman ;  
 Furthor dóm-georne  
 Dreórigne oft  
 In hyra breost-cófan  
 Bindath faeste.  
 Swá ic mód-sefan  
 Minne sceolde,  
 Oft earm-ceárig,  
 40 Ethle bedáeled,  
 Freó-mægum feor,  
 Feterum sælan,  
 Siththan geára-iú  
 Gold-wine mínne  
 Hrusan heolstor bewráh,  
 And ic hean thónan  
 Wód, winter-ceárig,  
 Ofer wathema-gebind ;  
 Sóhte séle dreórig  
 50 Sinces brýttan,

- Hwær ic feor oththe neáh  
 Findan meahte  
 Thone-~~the~~ in meódu-healle  
 Mine weán wisse,  
 Oththe mec freóndleásne  
 Fréfran wolde,  
 Weman mid wynnum.  
     Wát se ~~the~~ cunnath,  
 Hú slithen bith  
 60 Sorh tó geferan  
     Thám ~~the~~ him lyt hafath  
     Leófra geholdna ;  
     Warath hine wraec-lást,  
     Nalles wunden gold ;  
     Ferth-locas freórig,  
     Nalles foldan bláed.  
     Geman he séle-secgas,  
     And sinc-~~the~~ge ;  
     Hú hine on geoguthe  
 70 His gold-wine  
     Wénede tó wiste.  
     Wyn eall gedreás !  
     Forþhón wát se ~~the~~ sceal,  
     His wine-dryhtnes,  
     Leófes lár-cwidum  
     Lange for-~~th~~ólian,  
     Thónne sorh and sláep  
     Sámod aetgaedre  
     Earmne án-hogan  
 80 Oft gebindath,  
     Thinceth him on móde,  
     Thaet he his man-dryhten  
     Clyppe and cysse,  
     And on cneó lecge  
     Handa and heáfod,

- Swá he hwílum áer,  
 In géar-dagum,  
 Gyf-stóles breac ;  
 Thónne onwaecneth eft
- 90 Wineleás guma,  
 Gesihth him beforan  
 Fealwe wégas,  
 Bathian brim-fuglas,  
 Brædan fethra,  
 Hreósan hrim, and snáw  
 Hagle gemengèd.  
 Thónne beóth thý hefigran  
 Heortan benna,  
 Säre aefter swaefne ;
- 100 Sorh bith geniwad,  
 Thónne mæga gemynd  
 Mód geond-hweorfeth,  
 Gréteth gliw-stafum,  
 Georne geond-sceaawath  
 Secga geseldan,  
 Swimth eft on-wég.  
 Fleótendra ferhth  
 Nó thaér fela bringeth  
 Cuthra cwide-gydda ;
- 110 Ceáro bith geniwad  
 Tham the sendan seal  
 Swithe geneáhhhe  
 Ofer wathema-gebind  
 Wérigne sefan.  
 Forthón ic geþhencan ne maeg,  
 Geond thás woruld,  
 For-hwán mód-sefan  
 Minne gesweorce,  
 Thónne ic eorla lif
- 120 Eall geond-thence ;

Hú hí faerlice  
 Flet of-geáfon,  
 Móðge mægu-þegnas.  
 Swá þes middan-geard  
 Ealra dogra gehwám  
 Dreóseth and fealleth ;  
 Forþón ne maeg weorthan wís  
 Wer, ær he áge  
 Wintra dæl in woruld-ríce.

- 130 Wita sceal gethyldig,  
 Ne sceal nó tó hat-heort,  
 Ne tó hraed worde,  
 Ne tó wác wiga,  
 Ne tó wan-hydig,  
 Ne tó forht, ne tó fáegen,  
 Ne tó feóh-gifre,  
 Ne naefre gylpes tó georn,  
 Aer he geáre cunne.  
 Beorn sceal gebidan,  
 140 Thónne he beót spriceth,  
 Oth-þæt, collen-ferhth,  
 Hwider hrethres gehygd  
 Cunne geáre  
 Hweorfan wille.  
 Ongytan sceal gleáw haele,  
 Hú gaestlic bith,  
 Thónne eall þisse worulde wéla  
 Wéste standeth.  
 Swá nú missenlice,  
 150 Geond þisne middan-geard,  
 Winde bewegne,  
 Weallas standath  
 Hrime behrorene ;  
 Hrythge þá éderas,  
 Woriath þá wyn-sálo,

Waldende licgath  
 Dreáme bedrorene,  
 Duguth eall gecrang,  
 Wlanc, bé wealle.

- 160 Sume wig fornam,  
 Ferede in forth-wége,  
 Sumne fugel oth-bæc  
 Ofer heáhne holm;  
 Sumne se hára wulf  
 Deathe gedælde;  
 Sumne dreórig-hleórne  
 In eorth-sceaefe  
 Eorl gehydde.  
 Ythde swá þisne eard-geard

- 170 Aelda Scyppend,  
 Oth-þæt burh-wara,  
 Breahtma læste,  
 Eald-enta geweorc  
 Idlu stódon.  
 Se þónne þisne weall-steal  
 Wise gethóhte,  
 And þis deorce líf  
 Deópe geond-þenceth,  
 Fród in ferhthe,

- 180 Feor oft geman  
 Wael-sleáhta worn,  
 And þás word acwyth:  
 “Hwær cwóm meárh? hwær cwóm mágo?  
 Hwær cwóm máthm-gyfa?  
 Hwær cwóm symbla gesetu?  
 Hwær syndon séle-dreámas?  
 Eálá beorht búne!  
 Eálá byrn-wiga!  
 Eálá þeódnes þrym!  
 190 Hú seó þrah gewát,

- Genap under niht-helm,  
 Swá heó nó wære ?  
 Standeth nú on láste  
 Leófre duguthe  
 Weall wundrum heáh,  
 Wyrmlicum fáh.  
 Eorlas fornamon  
 Asca thrýth,  
 Waepen wael-gífre,  
 200 Wyrð seó mære ;  
 And thás stán-hleóthu  
 Stormas cnyssath,  
 Hréth-hreósende ;  
 Hrusan bindeth  
 Wintres wóma ;  
 Thónne won cymeth,  
 Nipeth, niht-scuá,  
 Northan onsendeth  
 Hreó haegl-fare,  
 210 Haelethum on andan.  
 Eall is earfothlic  
 Eorþan rice,  
 Onwendeth Wyrda gesceaft  
 Worulde under heofonum :  
 Hér bith feóh láene,  
 Hér bith freónd láene,  
 Hér bith mann láene,  
 Hér bith mæg láene ;  
 Eall thís eorþan gesteal  
 220 Idel weortheth."  
 Swá cwaéth smottor on móde,  
 Gesaet him suador aet rúne.  
 Til bith se-þe his treówe gehealdeth.  
 Ne sceal naefre his torn tó recene  
 Beorn of his breostum a-cyþan,

Nymþe he ær þá bôte cunne,  
 Eorl mid elne, gefremman.  
 Wel biþ þám þe him ære seceth,  
 Frófre, to Faeder on heofonum,  
 230 Þáær us eall seó faestnung standeth !

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### XXIII. THE BANISHED ONE'S COMPLAINT.

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Ic þis gyd wrece  
 Be me, ful-geomorne ;  
 Míu-sylfes sith !  
 Ic þæt secgan maeg,  
 Hwaet ic yrmtha gebád,  
 Siththan ic up-aweox,  
 Niwes oththe ealdes ;  
 Ne má þonne nú.  
 A ic wite wonn,  
 10 Míu wraec-sitha ærest.  
 Míu hláford gewát  
 Heónan of leódum,  
 Ofer ytha gelác.  
 Haefde ic uht-ceáre,  
 Hwaer míu leód-fruma  
 Landes wære.  
 Þá ic me feran gewát  
 Folgath secan ,  
 Wineleás, wrecca faer !  
 20 Míu weá-þearfa ongunnon,  
 Þæt thaes mannes  
 Mægas hycgdon

Thurh dyrnne gethóht,  
 Thaet hý to-daeldon unc;  
 Thaet wit, gewíðoste  
 In woruld-ricc,  
 Lifdon láthlicoste;  
 And mec langade.  
 Heht mec hláford mín,

30 Hér heorde niman.

Ahte ic leófra lyt  
 On þissum land-stéde,  
 Holdra freónda;  
 Furthon is mín hogu geomor,  
 Thá ic me ful-gemæcne  
 Mannan funde,  
 Heard-saeligne,  
 Hyge-geomorne,  
 Mód-mithendne,

40 Morthor-hycgendne.

Blithe gebaero,  
 Ful-oft wit beótedon,  
 Thaet unc ne gedáelde,  
 Nemne death ána,  
 Awiht elles.  
 Eft is thaet onhworfen!  
 Is nú swá hit ne wære  
 Freóndscipe uncer.  
 Sceal ic feor genóh

50 Mínes fela leófan

Fæhtha dreogan.

Heht mec man wunian  
 On wudu-bearwe,  
 Under ác-treowe,  
 In thám eorth-scaefe.

Cald is þes eorth-sæle,  
 Eall ic eom of-langad;



- Syndon dena dimme,  
 Dúna up-heá,  
 60 Bitre burh-tápas,  
 Braerum bewearne,  
 Wic wynna leás!  
 Ful-oft mec hér wrathe  
 Begeat fram-sith freán.  
 Frynd synd on eorthan;  
 Leófe lifgende  
 Leger weardiath.  
 Thónne ic on uhtan,  
 Ana gange  
 70 Under ác-treowe,  
 Geond thás eorth-scrifu,  
 Tháer ic sittan mót  
 Sumor-langne daeg;  
 Tháer ic wépan maeg  
 Mine wraec-sithas,  
 Earfotha fela.  
 Furthon ic aefre ne maeg  
 Tháere mód-ceáre  
 Minre gerestan,  
 80 Ne ealles thaes langothes  
 The mec on thissum life begeat:  
 A scyle geong mann wesan  
 Geomor-mód?  
 Heard heortan-geþóht!  
 Swylc habban sceal  
 Blithe gebaero,  
 Eác thónne breost-ceáre,  
 Sin-sorga gedreag?  
 Sý aet him-sylfum gelang  
 90 Eall his woruld-wyn,  
 Sý ful-wide fáh  
 Feorres folces landes.

Thaer mín freónd sitteth  
 Under stán-hlithē,  
 Storme behrimed;  
 Wine wérig-mód,  
 Waetre beflówen;  
 On dreór-séle.  
 Dreogeth se mín wine  
 100 Micle mód-ceáre.  
 He geman tó oft  
 Wynlicran wic.  
 Wá bith thám the sceal,  
 Of langothē,  
 Leófes abídan!

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## XXIV. DEOR THE SCOP'S COMPLAINT.

Weland him bé wyrman  
 Wraece cunnade,  
 An-hydig eorl,  
 Earfotha dreag,  
 Haefde him tó gesithe  
 Sorge and langoth,  
 Winter-cealde wraece,  
 Weán oft on-fand,  
 Siththan hine Nithhád on  
 10 Nýde legde,  
 Swancre seono-bende,  
 Onsellan mann.  
 Thaes ofer-eóde,  
 Thisses swá maeg.

- Beadohilde  
 Ne wæs hyre bróðra death  
 On sefan swá sár  
 Swá hyre-sylfre þing,  
 Thá heó geárolice  
 20 Ongyten hæfde  
 Thæt heó eácen wæs;  
 Aefre ne meahte  
 Thriste geþhencan  
 Hú ymb thæt sceolde.  
     Thæs ofer-eóde,  
     Thisses swá maeg.  
 We thæt Maethhilde  
 Mange gefrugnon;  
 Wurdon grundleáse  
 30 Geátes friga,  
 Thæt him seó sorh-lufu  
 Sláep ealne benam.  
     Thæs ofer-eóde,  
     Thisses swá maeg.  
 Theódric áhte,  
 Thritig wintra,  
 Máeringa-burh,  
 Thæt wæs manigum cuth.  
     Thæs ofer-eóde,  
 40 Thisses swá maeg.  
 We ge-ascodon  
 Eormanrices  
 Wylfenne geþhóht;  
 Ahte wide folc  
 Gotena rices;  
 Thæt wæs grim cyning!  
 Sæt secg manig  
 Sorgum gebunden,  
 Weán on wéan;

- 50 Wyscte geneáhhhe,  
 Thæt thaes cyne-rices  
 Ofercumen wære.  
     Thaes ofer-eóde,  
     Thisses swá maeg.  
 Sitteth sorh-ceárig,  
 Salum bedáeled,  
 On sefan sweorceth,  
 Sylfum thinceth  
 Thæt sý endeleás  
 60 Earfotha dæl.  
 Maeg thónne gethencan,  
 Thæt geond thás worulde  
 Witig Dryhten  
 Wendeth geneáhhhe;  
 Eorle manigum  
 Are gesceawath,  
 Wislicne blæd;  
 Sumum weána dæl.  
 Thæt ic be me-sylfum  
 70 Secgan wille,  
 Thæt ic hwile wæs  
 Heó-Deninga scóp,  
 Dryhtne dýre;  
 Me wæs Deór nama.  
 Ahte ic fela wintra  
 Folgath tilne,  
 Holdne hláford,  
 Oth-thæt Heorrenda nú,  
 Leóth-craeftig mann,  
 80 Land-riht getháh,  
 Thæt me eorla hleó  
 Aer gesealde.  
     Thaes ofer-eóde,  
     Thisses swá maeg.

## XXV. THE RUIN.

## A FRAGMENT.

- Wraethlic is ðæs weall-stán,  
 Wyrda gebræcon,  
 Burh-stéde burston.  
 Brosnath enta geweorc,  
 Hrófas sind gehrorene,  
 Hreóрге torras,  
 Hrimge torras berófene,  
 Hrim on lîme,  
 Sceárde scúr-beorgas,  
 10 Scorene, gedrorene;  
 Aeldo under Eótone  
 Eorh-græf hafath;  
 Waldend-wyrhtan,  
 Forweorone, geleorene;  
 Heard-grípe hruson;  
 Oth hund cnea  
 Wer-ðeóda gewiton.  
 Oft ðæs wag gebád  
 Raeghár and Reádfáh,  
 20 Rice aefter othrum,  
 Ofstanden under stormum.  
 Steáp geáp gedreás;—  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 Swiftne gebrægd  
 Hwaet-raed in hringas,

- Hyge-róf geband  
 Weall-walan wirum,  
 Wundrum tógaedre.  
 Beorht wæs burh-ræced,  
 Beorn-séla manige,  
 30 Heáh horn-gestreón,  
 Here-sweg micel,  
 Meódo-heall manig,  
 Man- dreáma full,  
 Oth-þæt þæt onwende  
 Wyrð seó swithe;  
 Crungon waele wíde.  
 Cómon wol-dagas;  
 Swylt eall fornam  
 Secg-róf-weras.  
 40 Wurdon hyra wíg-stealas  
 Wésten-statholas;  
 Brosnade burh-steal;  
 Bétende crungon  
 Hergas tó hrusan.  
 Forþón þás hofu dreórgiath,  
 And þaes teáfor-geápu  
 Tigelum sceádeth  
 Hróst, beáges róf.  
 Hryre wang gecrang,  
 50 Gebrocen tó beorgum.  
 Þæsér iú beorn manig  
 Glaed-mód and gold-beorht,  
 Gleám-gefraetwed,  
 Wlanc and wín-gál,  
 Wíg-hyrstum scán;  
 Seáh on sync, on sylfor,  
 On searo-gimmas,  
 On eád, on séhte,  
 On eorcan-stán,

- 60 On *ṭhás* beorhtan burh  
 Brádan ríces.  
*Stán-hofu stódon—*  
*Streám háete wearp*  
*Wídan wylme;*  
 Weall ealne befeng  
 Beorhtan bosme.  
*Ṭháer ṭhá bathu wáeron*  
 Hate on hrethre;  
*Ṭhaet wáes hythelic!*  
 70 Leton *ṭhónne geótan*

\* \* \*

\* \* \*

Hate streámas,—

\* \* \*

\* \* \*

\* \* \*

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XXVI. A FRAGMENT.

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- “...Hwaet! *ṭhec ṭhónne biddan het,*  
 Se *ṭhisne beám agróf,*  
*Ṭhaet ṭhú, sinc-hroden,*  
*Sylf gemunde,*  
 On gewit-locan,  
 Word-beótinga  
*Ṭhe git on áer-dagum*  
*Oft gespráecon,*  
*Ṭhendan git móston*  
 10 On meódu-burgam

- Eard weardigan,  
 An land búgan,  
 Freóndscype fremman.  
 Hine fæhtho adráf  
 Of sige-þeóde.  
 Hæt nú sylfa þe  
 Lustum læran,  
 Thaet þu lage drefde,  
 Siththan þu gehýrde,  
 20 On hlithes óran,  
 Galan geomorne  
 Geac on bearwe.  
 Ne læt þu þec siththan  
 Sithes ge-twaéfan,  
 Láde gelettan,  
 Lifgendne mann.  
 Ongin mére secan,  
 Máewes ethel;  
 On-sitte sae-nacan,  
 30 Thaet þu súth heónan,  
 Ofer mére-láde,  
 Mannan findest;  
 Thaer se theóden is,  
 Þin on wenum.  
 Ne maeg him worulde  
 Willa mára,  
 On gemyndum,  
 Thaes-þe he me saegde.  
 Thónne inc ge-unne  
 40 Al-waldend God,  
 Thaet git aet-somne  
 Siththan móton,  
 Secgum and gesithum,  
 \* \* \* beága.—  
 \* \* \*



\* \* \*

Gif he ȝīn be-hnige,  
 Ofer eald gebeót  
 Incer twéga,  
 Gecyrre ic aet-somne,  
 S, R geador,  
 50 EA, W and M,  
 Athe benemnan,  
 Ȝaet he ȝá waere,  
 And ȝá wine-treówe,  
 Bé him lifgendum,  
 Læstan wolde,  
 Ȝe git on ær-dagum  
 Oft gespræcon."

\* \* \*

... Nýde gebæded,  
 Nacan út-aȝhrang;  
 60 And on ytha gang sceolde  
 Faran, on flót-wég,  
 Forth-sithes georn,  
 Mengan mére-streámas.  
 Nú se mann hafath  
 Weán oferwunnen,  
 Nis him wilna gád,  
 Ne meára, ne máthma,  
 Ne meódo-dreáma,  
 Aenges ofer eorthan  
 70 Eorl-gestreóna,  
 Ȝeódnes dóhtor!—

\* \* \*

XXVII. ÆTHELSTAN'S VICTORY AT  
BRUNANBURH.

Hér Aethelstán, Cyning,  
Eorla drihten,  
Beorna beáh-gyfa,  
And his bróthor eác,  
Eádmund Aetheling,  
Ealdor-langne tír  
Geslógon aet saecce,  
Sweorda ecgum,  
Ymbe Brúnan-burh,  
10 Bord-weall clufon,  
Heowon heatho-linde,  
Hamera láfum,  
Eaforan Eádweardes,  
Swá him ge-aethel wæs,  
Fram cneó-mægum,  
Thæt hie aet campe oft  
With láthra gehwaene  
Land ge-algodon,  
Hord and hámas.  
20 Héttende crungon,  
Scotta leóda  
And scip-flótan  
Fæge feollon ;  
Feld dynede  
Secga sweotum,  
Syththan sunne up,  
On morgen-tíd,  
Mære tungol,

- Glád ofer grundas,  
 30 Godes candel beorht,  
 Eces Drihtnes,  
 Oth seó æthels gesceaft  
 Sôhte setl.  
 Thær lág seog manig  
 Gárum agéted,  
 Guman Northerne  
 Ofer scýld scotne,  
 Swylce Scyttisc eác,  
 Wérig, wíges sæd!  
 40 West-Seaxe forth,  
 Andlangne daeg,  
 Eored cystum,  
 On-láste lágdon  
 Láthum theódum,  
 Heowon heora fýman  
 Hindan thearle,  
 Mécum mycle soearpum.  
 Myrce ne wyrndon  
 Heardes hand-plegan  
 50 Haeletha nánun.  
 Thára the mid Anláf  
 Ofer áer-geblond,  
 On lides bosme,  
 Land gesóhton  
 Faege tó gefeóhte,  
 Fífe lágon  
 On thám camp-stéde,  
 Cyningas geonge,  
 Sweordum aswefede;  
 60 Swylce seofone eác  
 Eorlas Anláfes,  
 Unrim-herges  
 Flótna and Scotta.

- Thāer geflymed wearth  
 North-manna brego,  
 Nýde gebaeded  
 Tó lides stefne  
 Litle weorode,  
 Creád-cnearr on flót;  
 70 Cyning út-gewát,  
 On fealne flód,  
 Feorh generede.  
 Swylce thāer eác se fróda  
 Mid fleáme cóm  
 On his cyththe north,  
 Constantinus.  
 Hár hilde-rinc  
 Hreáman ne thorfte,  
 Máegan gemanian.  
 80 He wæs his máega  
 Sceáred, freónda,  
 Gefylled on folc-stéde,  
 Beslagen aet saecce,  
 And his sunu forlet  
 On wael-stowe,  
 Wúndum forgrundenne,  
 Geongne aet gutha.  
 Gylpan ne thorfte  
 Bearn blonden-fear  
 90 Bill-geslihtes,  
 Eald in witte,  
 Ne Anláf thý má,  
 Mid heora here-láfum;  
 Hlihhan ne thorfton  
 Thæt hie beadu-weorca  
 Beteran wurdon  
 On camp-stéde,  
 Cumbol-gehnáestas,

- Gár-mittunge,  
 100 Gumena gemótes,  
 Waepen-gewrixles,  
 Thaes-~~the~~ híc on wael-felda  
 With Eádweardes  
 Eaforan plegodon.  
 Gewiton him ~~thá~~ North-mann  
 Náegled-cnearrum,  
 Dreórig-darotha láf,  
 On dynne mére,  
 Ofer deop-waeter,  
 110 Difelim secan,  
 Eft heora land,  
 Aewisc-móde.  
 Swylce ~~thá~~ gebróthru  
 Bégen aet-somne,  
 Cyning and Aetheling,  
 Cyththe sóhton,  
 West-Searna-land,  
 Wíges hreámige;  
 Læton him behindan  
 120 Hraefn brýttian,  
 Salowig-padan,  
 And ~~thone~~ sweartan hraefn,  
 Hyrned-nebban,  
 And ~~thone~~ haswe-padan eárn,  
 Aeftan hwatne  
 Aeses brucan,  
 Grædigne guth-hafoc,  
 And ~~thæt~~ græge deór,  
 Wulf on walde;  
 130 Ne wearth wael máre  
 On ~~thissum~~ íglande  
 Aefre gyta  
 Folces gefylled,

Beforan þiſsum,  
 Sweordes ecgum,  
 Thaes-þe uſ ſecgath béc,  
 Ealde uth-witan,  
 Syththan eáſtan hider  
 Engle and Seaxe  
 140 Up-becómon,  
 Ofer brád-brymas  
 Brytene sóhton,  
 Wlance wíg-smithas,  
 Wealas ofer-cómon,  
 Eorlas ár-hwate,  
 Eard begeaton.

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XXVIII. THE DEATH OF EDGAR,  
 AND SUCCESSION OF EDWARD.

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Hér ge-endode  
 Eorþan dreámas  
 Eádgár, Engla Cyning;  
 Ceás him other leoht,  
 Wlitig and wynsum,  
 And þiſ wáce forlet.  
 Liſ þáſ læne nemnath  
 Leóda bearn,  
 Menn on moldan.  
 10 Þhone monath gehwáer  
 In þiſſe ethel-tyrf,  
 Thá-þe ár wæron

- On rim-craefte  
 Rihte getogene,  
 Julius namath,  
 Thaet se anga gewát,  
 On ðhone eahtateoþan daeg,  
 Eádgár of life,  
 Beorna beáh-gyfa.
- 20 And feng his bearn  
 Syththan tó cyne-ríce,  
 Cild unweaxen,  
 Eorla ealdor,  
 Thám wæs Eádweard nama.  
 And him tírfæst hæleth,  
 Tyn nihtum sér,  
 Of Brytene gewát,  
 Biscop se góða  
 Thurh gecynde craeft,
- 30 Thám wæs Cynweard nama.  
 Thá wæs on Myrce,  
 On míne gefraege,  
 Wide and wel-hwær,  
 Waldendes lóf  
 Afylled on foldan.  
 Feala wearth to-drefed  
 Gleáwra Godes ðeowa.  
 Thaet wæs gnornung micel  
 Thám ðe on breostum
- 40 Wæg byrnende lufan  
 Metodes, on móde.  
 Thá wæs mæertha Fruma  
 Tó swithe forsawen,  
 Sigora Waldend,  
 Rodera Raedend,  
 Thá man his riht to-bræc.  
 And thá wearth eác adrefed

- Deór-mód haeleth,  
 Oslac of earde,  
 50 Ofer ytha gewealc,  
 Ofer ganotes bæth,  
 Gamol-feax haeleth,  
 Wis and word-snotor,  
 Ofer waetera geþhring,  
 Ofer hwæles ethel,  
 Háma bereáfod.  
 And þhá wearth aet-ýwed,  
 Uppe on roderum,  
 Steorra on stathole,  
 60 Þhone stith-ferhthe,  
 Haeleth hige-gleáwe  
 Hátath wide  
 Cometa bé naman,  
 Craeft-gleáwe menn,  
 Wise sóth-boran.  
 Wáes geond wer-þheóda  
 Waldendes wracu  
 Wide gefraege,  
 Hungor ofer hrusan.  
 70 Þhaet eft heofona Weard gebette,  
 Brego engla geáf  
 Eft blisse gehwám ig-búendra,  
 Þthurh eorthan westm.



## XXIX. THE WHALE.

- Nú ic fitte gen  
 Ymb fisca cyn;  
 Wille woth-craefte,  
 Wordum, cythan,  
 Thurh mód-gemynd,  
 Be thám miclan hwále,  
 Se biþ unwillum  
 Oft gemeted,  
 Frecne and ferhth-grim  
 10 Faroth-lacendum,  
 Niththa gehwylcum,  
 Thám is nama cenned,  
 Firgen-streáma geflótan,  
 Fastitócalon.  
 Is thaes hiw gelic  
 Hreófum stáne,  
 Swylce worie  
 Bé wádes ófre,  
 Sand-beorgum ymb-seald,  
 20 Sæc-ryrica maest;  
 Swá-thaet wénath  
 Waeg-lithende,  
 Thaet hý on eáland sum  
 Eágum wilton,  
 And thónne gehýthath  
 Heáh-stefn-scipu  
 Tó thám unlande  
 Ancer-rápum,  
 Setlath sæc-meáras

- 30 Sundes aet ende,  
 And thónne in thaet igland  
 Up-gewitath,  
 Collen-ferhthe;  
 Ceólas standath  
 Bé státthe faeste,  
 Streáme bewundne;  
 Thónne gewiciath,  
 Wérig-ferhthe,  
 Faroth-lacende,
- 40 Frecaes ne wénath,  
 On thám eálande;  
 Aeled weccath,  
 Heáh fýr áelath;  
 Haeleth beóth on wynnum,  
 Dreórig-móde  
 Raeste geliste.  
 Thónne geféleth  
 Facnes craeftig,  
 Thaet him thá ferende on
- 50 Faeste wuniath,  
 Wic weardiath,  
 Wedres on luste,  
 Thónne semnunga  
 On sealtne waeg,  
 Mid thá nothe,  
 Nither-gewiteth  
 Garsecges gyst,  
 Grund geseceth,  
 And thónne in death-séle,
- 60 Drence befaesteth  
 Scipu mid scealcum.  
 Swá bith scinna-theaw,  
 Deofla wise,  
 Thaet hi drohtiende,

- Thurh dyrne meah,  
 Duguthe beswicath,  
 And on teose tyhtath  
 Tilra daeda;  
 Wemath on willan,  
 70 Thaet hy wrathe secon,  
 Frofre to feondum,  
 Oth-thaet hy faeste thaer  
 Aet tham waer-logan  
 Wic geceosath.  
 Thonne thaet gecnaweth,  
 Of cwic-susle,  
 Flah-feond gemah,  
 Thaette fira gehwylc  
 Haeletha cynnes  
 80 On his hringe bih  
 Faeste gefeged,  
 He him feorh-bona,  
 Thurh slithen searo,  
 Siththan weortheth,  
 Wlancum and heanum,  
 The his willan her  
 Firenum fremmath,  
 Mid tham he faerunga,  
 Heoloth-helme bethaht,  
 90 Helle seceth,  
 Goda geasne,  
 Grundleasne wylm,  
 Under mist-glome;  
 Swa se micla hwael,  
 Se-the besenceth  
 Sae-lithende,  
 Eorlas and yth-mearas.  
 He hafath othre gecynde,  
 Waeter-wisa wlanc,

- 100 Wraetlicran gen :  
 Thónne hine on holme  
 Hungor bysgath,  
 And ðhone aglaecan  
 Aetes lysteth,  
 Thónne se mére-weard  
 Muth ontýneth,  
 Wide weleras ;  
 Cymeth wynsum stenc  
 Of his innothe,
- 110 Thaette othre ðurh ðhone  
 Sæc-fisca cynn  
 Beswicne weorthath ;  
 Swimmath sund-hwate  
 Thaer se swéta stenc  
 Ut-gewiteth ;  
 Hí thaer in-farath  
 Unware weorude,  
 Oth-ðæt se wida ceaf  
 Gefylled biþ :
- 120 Thónne faerunga  
 Ymbe ðá here-huthe  
 Hlemmeth tógaedre  
 Grimme goman.  
     Swá biþ gumena gehwám,  
 Se-ðe oftost his  
 Unwaerlice,  
 On ðás láenan tíð,  
 Líf besceawath,  
 Læteth hine beswican
- 130 Thurh swétne stenc,  
 Leásne willan ;  
 Thaet he biþ leahtrum fáh  
 With Wuldor-cyning.  
 Him se awyrgda ongean,

Aeſter hin-sithe,  
 Helle ontſyneth,  
 Thám the leáslice  
 Líces wyne,  
 Ofer ferhth-geriht,

140 Fremmedon on unraed.

Thónne ſe faecna  
 In thaet faestenne  
 Gebróht hafath,  
 Bealwes craeftig,  
 Aet thám haet-wylme,  
 Thá the him oncleófiath,  
 Gyltum gehrodene,  
 And ſer georne his,  
 In hyra lif-dagum,

150 Lárum hýrdon,  
 Thónne he thá grimman  
 Goman behlemmeth,  
 Aeſter feorh-cwale,  
 Faeste tógaedre.  
 Helle hlin-duru nágon  
 Hwyrft ne swice,  
 Ut-sith aefre,  
 Thám-the thaer in-cumath,  
 Thón má the thá fiſcas,

160 Faroth-lacende,  
 Of thaes hwæles fenge  
 Hweorfan móton.  
 Forthón is eallunga,

\* \* \*

Dryhtna Dryhtne,  
 And á deoflum withſace,  
 Wordum and weorcum,  
 Thaet we Wuldor-cýning  
 Geſeón móton.

- 170 Uton á sibbe tó him,  
 On thás hwílnan tíð,  
 Hæle secan,  
 Thaet we mid swá leófne  
 In lófe móton,  
 Tó wíðan feore,  
 Wuldres neótan.

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XXX. RIDDLES.

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## I.

- Ic seáh turf tredan,  
 Tyne wáeron ealra,  
 Syx gebróðra,  
 And hyra sweostra mid;  
 Hæfdon feorh cwico,  
 Fell hangedon,  
 Sweotole and gesýne,  
 On séles waege,  
 Anra gehwylces;  
 10 Ne wæs hyra aengum thý wyrse,  
 Ne side thý sárra,  
 Theáh hý swá sceoldon,  
 Reáfe berófene,  
 Rodra Weardes  
 Meahtum aweáhte,  
 Muthum slitan  
 Haswe bláeda.  
 Hraegl bith geniwad

- Thám ðe, áer forth-cumene,  
 20 Fraetwa leton  
 Licgan on láste,  
 Gewítan land tredan.
- 

## II.

- Bíth foldan dáel  
 Faegre gegyrwed  
 Mid ðý heardestan,  
 And mid ðý scearpestan,  
 And mid ðý grymmestan  
 Gumena gestreóna;  
 Corfen, sworfen,  
 Cyrred, ðýrred,  
 Bunden, wunden,  
 10 Blæced, wæced,  
 Fraetwed, gaetwed,  
 Feorran læded  
 Tó durum dryhta.  
 Dreúm bith on-innan  
 Cwiera wihta,  
 Clengeth, lengeth  
 Thára ðe áer lifgende  
 Lange hwile  
 Wilna bruceth,  
 20 And nó with-spriceth;  
 And ðhónne aefter deathe  
 Déman onginneth,  
 Meldan mislice.  
 Micel is tó hycganne  
 Wisfaestum men  
 Hwaet seó wiht sý.

## III.

- Wer sǣt aet wine  
 Mid his wifum twám,  
 And his twégen suna,  
 And his twá dóhtra,  
 Swaese gesweostra,  
 And hyra suna twégen,  
 Freolico frum-bearn.  
 Faeder wæs ƿhær-inne  
 ƿhara aethelinga,  
 10 Aeghwaethres,  
 Mid eám and nefan.  
 Ealra wæron fife  
 Eorla and idesa  
 In-sittendra.
- 

## IV.

- Oft mec faeste beleác  
 Freolicu meowle,  
 Ides, on earce;  
 Ilwílum up-ateáh  
 Folmum sinum,  
 And freán scalde,  
 Holdum ƿheódne,  
 Swá heó hāten wæs;  
 Siththan me on hrethre  
 10 Heáfod sticade,  
 Niothan upweardne,  
 On nearo fegde.  
 Gif ƿhaes onfengan  
 Ellen dohte,



The mec fraetwede,  
 Fyllan sceolde  
 Rúwes nát hwaet.  
 Raed hwaet ic maene.

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## V.

Ic wæs faemne geong,  
 Feax-hár cwen,  
 And aenlic rinc,  
 On áne tid ;  
 Fleáh mid fuglum,  
 And on flóde swam,  
 Deáf under ythe,  
 Dead mid fiscum,  
 And on foldan stóp,  
 10 Haefde ferhth cwicne.

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## VI.

Theós lyft byreth  
 Lytle wihta  
 Ofer beorh-hleótho,  
 Thá sind blace swithe,  
 Swearte, salo-pade,  
 Sanges rówe ;  
 Heápum ferath.  
 Hlúde cyrmath ;  
 Traedath bearo-naessas,  
 10 Hwílum burh-sélo  
 Niththa bearna.  
 Nemnath hý sylfe.

## NOTES.

1. The first part of the text is a list of names and dates.

# NOTES.

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## PART III.

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### I. FROM CAEDMON'S PARAPHRASE OF SACRED HISTORY.<sup>1</sup>

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#### PROLOGUE

"WHILE men of higher rank and education," says Mr. Wright in his *Biographia Britannica Literaria*,<sup>2</sup> "were laboring to introduce among their countrymen the language and literature of Rome, we find a person rising out of the common orders of the people, under remarkable circumstances, to Christianize and refine the vernacular poetry. No name has of late years excited more interest among scholars than that of Caedmon, yet he is not mentioned by any early writer except Bede."

Caedmon was a native of Northumbria, and lived in the neighborhood of Streaneshalh, or Whitby, in the monastery of which he was afterwards admitted as a lay brother, by St. Hilde, the Abbeſs. Of his sudden inspiration as a poet, numerous productions, and happy exit from life, "the father of English history" has left us a very interesting account, which we here give, with the Anglo-Saxon of his royal translator, Alfred the Great. His words are as follows:<sup>3</sup>

"IN hujus Monasterio Abbatis-  
sae (Hildae) fuit Frater quidam  
divina gratia specialiter insignis,  
quia carmina religioni et pietati  
apta facere solebat; ita ut quic-  
quid ex divinis literis per interpre-  
tes disceret, hoc ipse post pusillum,

"ON þiſſe abbudissan mynstre  
wæs sum bróthor wynderlice mid  
godcundre gyfe gemaered and ge-  
weorthad; forþón he gewunade  
gerisenlice leóth wyrcean thá-the  
tó áfaestnesse and tó árfæstnes-  
se belumpon; swá-thaette swá-

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<sup>1</sup> Thorpe's Caedmon, London, 1832, with variations and emendations of the text, and in general with Mr. Thorpe's own readings.

<sup>2</sup> *Anglo-Saxon Period*, p. 193 — London, 1842.

<sup>3</sup> In the orthography, apparently of a more northern transcriber, which we have left unchanged, but accentuate l.

verbis poeticis maxima suavitate et compunctione compositis, in sua, id est Anglorum, lingua proferret. Cujus carminibus multorum saepe animi ad contemptum saeculi, et appetitum sunt vitae caelestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant; sed nullus eum aequiparare potuit. Namque ipse non ab hominibus neque per hominem institutus canendi artem didicit; sed divinitus adjutus gratis canendi donum accepit. Unde nihil unquam frivoli et supervacui poematis facere potuit; sed ea tantummodo quae ad religionem pertinent, religiosam ejus linguam decobant. Siquidem in habitu saeculari usque ad tempora provectionis aetatis constitutus, nihil carminum aliquando dixerat. Unde nonnunquam in convivio, cum esset laetitiae causa ut omnes per ordinem cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat e media coena et egressus ad suam domum repedabat.

“Quod dum tempore quodam faceret, et relicta domo convivii egressus esset ad stabula jumentorum, quorum ei custodia nocte

hwaet-swá he of godcundum stafum þurh bóceras geleornade, thaet he, aester medmiclum faece, in sceóp-gereorde mid thá maestan swétnesse and inbrydnesse geglengde, and in Englisc-gereorde wel-gehwaer forthbróhte; and for his leóth-songum monigra monna móð oft to worolde forhonesse, and to gethleoðnesse thaes heofonlican lifes onbaernde wáeron. Ond, eác-swylice, monige othre aester him, in Ongel-theóde, ongunnon áefaeste leóth wyrcan; ac náenig hwaethre him thaet gelfce dón meahthe, forthón he ná-læs from monnum, ne þurh mon, gelaered wáes, thaet he thone leóth-craeft geleornade; ac he wáes godcundlice gefultumod, and þurh Godes gyfe thone song-craeft onfeng. Ond he forthón naefre nóht leásunga ne ídeles leóthes wyrcan meahthe, ac efuo thá áne thá-the to áefaestnesse belumpon, and his thá áefaestan tungan gedafenode singan. Wáes he, se mon, in weoruld-háde geseted oth thá tíde the he wáes gelyfedro ylðo, and he naefre áenig leóth geleornade; and he forthón oft in gebeórscipe, thónne thaer wáes blisse intingan gedémed thaet hie ealle sceolden þurh endebyrdnesse bé hearpan singan, thónne he geseáh thá hearpan him neálaecan, thónne arás he for scóme from thám symble and hám códe to his huse.

“Thá he thaet thá sumre tíde dyde, thaet he forlet thaot hús thaes gebeórscipes, and út wáes gongen to neáta scypene, thára

illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium, eumque salutans, ac suo appellans nomine: 'Caedmon,' inquit, 'canta mihi aliquid.' At ille respondens, 'Nescio,' inquit, 'cantare; nam et ideo de convivio egressus huc secessi, quia cantare non poteram.' Rursum ille qui cum eo loquebatur, 'Attamen,' ait, 'mihi cantare habes.' 'Quid,' inquit, 'debeo cantare?' At ille, 'Canta,' inquit, 'principium creaturarum.' Quo accepto responso, statim ipse coepit cantare in laudem Dei Conditoris versus quos nunquam audierat, quorum iste est sensus:

'Nunc laudare debemus Auctorem regni caelestis, potentiam Creatoris, et consilium illius, facta Patris gloriae. Quomodo ille, cum sit eternus Deus, omnium miraculorum auctor exstitit, qui primo filiis hominum caelum pro culmine tecti, dehinc terram Custos humani generis omnipotens creavit.'

heord him wæs thaere nihte beboden; tha he tha thaer in ge-  
limpicre tide his limo on reste gesette and onslaepte, tha stod him sum mon aet thurh swefn, and hine halette and grette, and hine be his naman nemde: 'Caedmon, sing me hwaet-hwegu.' Tha and-swarode he and cwaeth, 'Ne con ic noht singan, and ic forthon of thyssum gebeorscipe ut-eode, and hider gewat, forthon ic noht cuthu.' Eft he cwaeth, se-the mid him sprecende wæs, 'Hwaethere thu meaht me singan.' Cwaeth he, 'Hwaet sceal ic singan?' Cwaeth he, 'Sing me frumsceaf.' Tha he thas andsware onfeng, tha ongan he sona singan in herenesse Godes Scyppendes, tha fers and tha word the ho naefre ne gehyrde, thara ende-byrdnes is this:

'Nu we sceolan herian  
Heofon-rices Weard,  
Metodes mihte,  
And his mod-gethonc,  
Wera Wuldor-Faeder!  
Swá he wundra gehwæs,  
Ece Dryhten,  
Oord onstealde.  
He acrest gesceop  
Ylda bearnum  
Heofon to hrofe:  
Hálig Scyppend!  
Tha middan-geard,  
Mon-cynnes Weard,  
Ece Dryhten,  
Aefter teode,  
Firum foldan,  
Freá aelmihtig!'

"Hic est sensus, non autem or-

do ipse verborum quae dormiens ille canebat: neque enim possunt carmina, quamvis optime composita, ex alia in aliam linguam, ad verbum, siue detrimento sui decoris ac dignitatis, transferri.

“Exsurgens autem a somno, cuncta quae dormiens cantaverat, memoriter retinuit, et eis mox plura in eundem modum verba Deo digni carminis adjuunxit.

“Veniensque mane ad villicum qui sibi praeerat, quid doni percipisset indicavit; atque ad abbatissam perductus, jussus est, multis doctioribus viris praesentibus, indicare somnium et dicere carmen, ut universorum iudicio quid vel unde esset quod referebat, probaretur: visumque est omnibus, caelestem ei a Domino concessam esse gratiam. Exponebantque illi quendam sacrae historiae sive doctrinae sermonem, praecipientes ei, si posset, hunc in modulationem carminis transferre. At ille suscepto negotio abiit, et mane rediens, optimo carmine quod iubebatur compositum reddidit. Unde mox abbatissa, amplexata gratiam Dei in viro, saecularem illum habitum relinquere, et monachicum suscipere propositum docuit; susceptumque in monasterium cum omnibus suis fratrum cohorti associavit, jussitque illum seriem Sacrae Historiae doceri. At ipse cuncta quae audire lo discere poterat, rememorans se secum, et, quasi mundum animal, ruminando, in carmen dulcissimum con-

“Thá arás he from sláepe and eall thá the he sláepende song faeste in gemynde haefde, and thám wordum sona monig word, in thaet ylce gemét, Gode wyrthes songes to-getheodde.

“Thá cóm he on marn to thám tún-gerðfan, so-the his ealdormon wæs, and him sæde hwylice gyfe he onfeng; and he hine sona to thære abudyssan gelaedde, and hire thaet cythde and sægde. Thá het heó gesomnian ealle thá gelærdestan men and thá leornaras, and him andweardum het seggan thaet swefn, and thaet leóth singan; thaette, eallra heora dôme, gecoren wære hwaet oththe hwónon thaet cumen wære? thá wæs him callum geségen, swá swá hit wæs, thaet him wære from Dryhtne-sylfum heofonlic gifu forgifen. Thá rehton hie him and sæcgdon sum hálig spell, and godecundre láro word; bebudon him thá, gif he mihte, thaet he him sum sunge, and in swinsunge leóth-songes thaet gehwyrfe. Thá he thá haefde thá wisan onfangen, thá eode he hám to his huse, and cóm eft on morgen, and thy betstan leóthe geglenged him asong and ageáf thaet him beboden wæs. Thá ongan seó abbudyse clyppan and lufan thá Godes gyfe in thæm men; and heó hine thá monode

vertebat; suaviusque resonando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi et origine humani generis, et tota Genesim historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis Sacrae Scripturae historiis, de Incarnatione Dominica, Passione, Resurrectione, et Ascensione in caelum, de Spiritus Sancti adventu, et Apostolorum doctrina. Item de terrore futuri iudicii, et horrore poenae gehennalis, ac dulcedine regni caelestis, multa carmina faciebat; sed et alia perplura de beneficiis et iudiciis divinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem vero et sollicitam bonae actionis excitare curabat. Erat enim vir multum religiosus, et regularibus disciplinis humiliter subditus; adversum vero illos qui aliter facere volebant, zelo magni fervoris accensus: unde et pulchro vitam suam fine conclusit.

and laerde thaet he weorold-hád forlete and munuc-háde onfenge: ond he thaet wel thaefode. And heó hine in thaet mynster onfeng mid his gódom, and hine ge-theodde to gesomnunge thára Godes theowa, and let hine láeran thaet getael thaes Hálgan Staeres and Spelles; ond he eall thaet he in gehérnesse geleornian mihte mid hine gemyngade, and, swá swá cláene nýten eodorcende, in thaet swéteste leóth gehwyrfe: and his song and his leóth wáeron swá wynsum to gehýrenne, thaet thá sylfan his láreowas aet his muthe writou and leornodon. Song he áereft be middan-geardes gesceápe, and be fruman mon-cynnes, and eall thaet staer Genesis, thaet is soó áerefte Moises bóc, and eft be út-gonge Isráela folces of Aegypa londe, and be in-gonge thaes gehát-londes, and be othrum monigum spellum thaes Hálgan Gewrites canones bóca; and be Crístes menniscnesse, and be his throwunge, and be his up-astígnesse on heofonas; and be thaes Hálgan Gástes cyme, and thára Apostola láre; and eft be tham ego thaes toweardan dómes, and be fyrhto thaes tintreglican wítes, and be swétnesse thaes heofonlican ríces, he monig leóth geworhte; and, swylc-eác, othre monig be tham godcundum frem-sumnessum and dómum he geworhte; on eallum tham he geornlice gýmde thaet he men atuge fram synna lufan and mán-dáeda, and to lufan and to geornfullnesse



“Nam propinquate hora sui decensus, quatuordecim diebus praeveniente corporea infirmitate pressus est; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem in proximo casa, in qua infirmiores, et qui prope morituri esse videbantur, induci solebant. Rogavit ergo ministrum suum, vespere incumbente, nocte qua de saeculo erat exiturus, ut in ea sibi locum quiescendi praepareret: qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positi vicissim aliqua, gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac jocarentur, et jam mediae noctis tempus esset transcensum, interrogavit, si eucharistiam intus haberent. Respondebant, ‘Quid opus est eucharistia? neque enim mori adhuc habes, qui tam hilaritor nobiscum velut sospes loqueris.’ Rursus ille: ‘Et tamen,’ ait, ‘afferte me eucharistiam.’ Qua accepta in manu, interrogavit, si omnes placidum erga se animum, et sine querela controversiae ac rancoris, haberent. Respondebant omnes, placidissimam se mentem

awehte góðra dæda; forþhón he wæs, se mon, swithe sæfest, and reogollicum theódscypum eáth-móðlice undertheoded; and with thám thá-the on oðre wísan dón woldon he wæs mid wylme micelre ellen-wóðnesse onbaerned: and he forþhón faegre ende his líf betýnde and ge-endale.

“Forþhón thá thære tíde neá-læhte his gewíftenesse and forþfore, thá wæs he feowertyne dagum áor thaet he wæs licumlicre untrumnesse thrycced and hefigad; hwaethere to-thón geméðlice thaet he, ealle thá tíð, mihte ge spreca ge gangan. Wæs thær on neáw-este untrumra manna hús, on thám hyra theaw wæs thaet hí thá untruman and thá the aet forþfore wæron inlædan sceoldan, and him thær aetsomne thenian. Thá bæd he his then on æfenne thære nihte the he of worulde gangende wæs, thaet he on thám hús him stowe gegeárwade, thaet he restan mihte: thá wundrado se theng for hwón he thaes bæde, forþhón him thúhte thaet his forþfore swá nūc ne wære; dyde hwaethere swá-swá he cwaeth and bebeád. Ond mid-thý he thá thær on reste cōde, and he gefeōnde móde sume thing aetguedere mid him spēcende and gleōwende wæs the thær aer inne wæron, thá wæs oðer midle-niht thaet he fraegn, hwaether hí ænig hūsel thær-inne hæfdon? Thá andswærodon híe and cwædon, ‘Hwile thearf is the hūses? ne thínre forþfore swá nūc is, nū thū thus rōtlice

ad illum, et ab omni ira remotam, habere: eumque vicissim rogabant placidam erga ipsos mentem habere. Qui confestim respondit: 'Placidam ego mentem, filioli, erga omnes Dei famulos gero.' Sicque se caelesti muniens viatico, vitae alterius ingressui paravit; et interrogavit, quam prope esset hora qua fratres ad dicendas Domino laudes nocturnas excitari deberent. Respondebant, 'Non longe est.' At ille: 'Bene, ergo, expectemus horam illam.' Et signans se signo sanctae crucis, reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit. Sicque factum est ut quomodo simplici ac pura mente tranquillae devotione Domino servierat, ita etiam tranquilla morte mundum relinquens, ad ejus visionem veniret; illaque lingua quae tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando sese, et spiritum suum in manus ejus commendando, clauderet: qui etiam praescius sui obitus extitisse, ex his quae narravimus, videtur."

and thus glaedlice to us sprecende eart.' Cwaeth he eft, 'Berath me hwaethere hūsel tō.' Thā he hit on handa haerde, thā fraeng he, hwaether hī ealle smylte mōd and būtau eallum incan blīthe tō him haefdon. Thā andswarodon hī ealle and cwædon, thaet hī næ-nigne incan tō him wistan, ac hī him ealle swithe blīthe-mōde wæron; and hī wrixendlice hine bædon thaet he him eallum blīthe wære. Thā andswarodo he and cwuōth, 'Mīne brōthro thā leofan, ic eom swithe blīthe-mōd tō eow and tō eallum Godes mannum.' And he swā wæs hine getrymmende mid thý heofonlican wég-neste, and him othres līfes ingang geárwade. Thā-gyt he fraegn, 'Hú neh thære tīde wære thaette thā brōthru arīsan sceoldon and Godes folc lúeran, and heora uht-sang singan?' Andswearodon hī, 'Nis hit feor tō thōn.' Cwaeth he, 'Tēla, utan we wel thære tīde bīdan.' And thā him gebuēd and hine gesenado mid Crīstes rōde-tacne, and his heáfod onhyldo tō thām bolstre, and med-mysel faec onslæpte; and swā mid stillnesso his līf ge-endade. Ond swā wæs geworden, thaette swā-swā he hluttre mōde and byle-wite and smyltre willsumnesse Drihtne theowde, thaet he, eac-swylico swā smylte deathe middan-geard wæs forlætende, and tō his gesýhthe becóm; and seó tunge the swā monig hálwende word on thæes Scyppendes lóf gesette, he thā swylice-eac thā ýtemestan

word on his héréncesse, hine-sylfne  
seniende, and his gást in his handa  
bebeódende, betýnde. Eác-swylice  
þæt is geségn, þæt he wære  
gewis his-sylfes forthfore, of þám  
þe we nú secgan hýrdon."

His death is supposed to have occurred about A. D. 680, and his remains were interred within the walls of the monastery which he had long adorned.

It was long maintained that there were two poets of the name of Caedmon, styled respectively, "the earlier" and "the later," but the only foundation for an opinion of the kind seems to have been the verses found in the foregoing version of Bede, which differ from those in the introductory matter of the "Paraphrase." It is now admitted, however, that those lines were composed by Alfred himself from the Latin of Bede, who records merely the ideas which had been conveyed to the mind of the herdsman by his nocturnal visiter, and which were to serve as the basis of his main poem. Of the merits of Caedmon it is hardly necessary to speak, as they will be appreciated by whoever peruses the specimens of his manner here given. Many of his descriptions are highly graphic, and between some scenes in his account of the revolt and condemnation of the angels and of the fall of man, and portions of the *Paradise Lost*, a striking analogy will be perceived. Indeed, Milton might be well termed the *English Caedmon*.<sup>1</sup>

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<sup>1</sup> "The type of the Anglo-Saxon religious poetry," says Mr. Wright, "was Caedmon, who, according to the legend, received miraculously in a dream the gift of song. We are far from believing, as some have wished to explain the matter, that this miracle really occurred, and that it may be accounted for naturally, on the presumption of the simple and easy construction of Anglo-Saxon verse. On the contrary, that Caedmon's poems were exceedingly beautiful we have Bede's own testimony, a man well skilled in and much attached to the poetry of his forefathers; and that they were by no means easy to compose, we may be convinced by a comparison of the older religious poetry with that which was certainly written at a later period, (when the minstrel, though he still existed, was no more the same personage he had been,) such as the metrical translations from Boethius attributed to King Alfred. The terms in which Bede speaks of the miracle, show how extraordinary it appeared to those who lived at the time, that one who had not been taught the profession of poetry, should be able to compose like a regular bard. All, indeed, that we are justified in concluding from this story is, that Caedmon was considered to be so far superior to his contemporaries in the same art, that it required (as has often been the case under similar circumstances) the formation of a particular legend to account for it. It is highly probable that

Our Selections have been confined to Book I., or the Paraphrase of Old Testament History, along with legends now lost, the divisions of which, as handed down to us we have rejected, substituting others with captions in their place, and numbering the verses according to the Selections themselves. Had any evidence existed that the two Books formed two distinct poems, and only two, or that all of Caedmon's compositions, as constituting the Paraphrase, have reached us, we might have adopted both a different division and a different numbering.

It was the blending of legends with Scriptural history, which led us to change the title of Caedmon's productions from that of a *Paraphrase of Parts of the Holy Scriptures*, to the one which we have given at the head of our Selections.

## 1.

1-23.

For us *there* is much propriety-  
 That we *the* Guardian of *the* skies,  
*The* glorious King of Hosts,  
 With *our* words praise,  
 In *our* minds love.  
 He is of power *the* essence,  
*The* head of all  
 Exalted creatures,  
*The* Lord Almighty.  
 To him had *the* beginning of *things* never  
 Origin been,  
 Nor now cometh *any* end  
 Of *the* eternal Lord;  
 But ever will he be powerful  
 Over *the* heavenly thrones;  
 With high majesty,  
 Just and exceeding-firm,  
*He* has held *the* heavenly concaves,

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we still have some of his compositions among the mass of religious poetry which has been preserved; and we are fairly authorized in believing, from their style and particular subjects, that at least some parts of that published first by Junius, and more recently by Thorpe, under Caedmon's name, belonged, in their earlier form, to that poet. They possess all the characteristics above enumerated."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 19, 20. London, 1812.

Which were established  
Wide and far,  
Through *the* power of God,  
For *the* children of glory,  
For *the* guardians of spirits.<sup>1</sup>

"Riht," *right, justice*, we may say.—"Wuldor-Cyning," lit. *Glory-King*.—"Hérigon," and "lufion," we have written in the place of "hérigon," and "lufien."—"Maegna," the plural.—"Heah-ge-seafta," the adjective forming a compound with the noun and undeclined. (See Vol. I., Part I., Sec. I., § 74, Notes).—"Ric," we have read for "rice," which, if correct, would be '*with kingdom*,' or '*with jurisdiction*.'—"Swith-feórm," here written for "swith-feróm," which is not even required by rhythm; rhythm and alliteration, as will be perceived, being the controlling principles of Anglo-Saxon verse. (See Gram. § 475—§ 480, along with the subjoined Note.)<sup>2</sup>

25. "And," found at the beginning of this line, we have omitted.

31. "Lustum," *joyfully*, the Dat. or Abl. plural used adverbially.

<sup>1</sup> When translations are made at length, as in the above instance, those words in English which are either not expressed, or which have no corresponding terms in Anglo-Saxon, from idiom or otherwise, will be found in italics. In other cases, as in Vol. I.

<sup>2</sup> "The poetry of the Anglo-Saxons," says Mr. Wright, "was neither modulated according to foot-measure, like that of the Greeks and Romans, nor written with rhymes, like that of many modern languages. Its chief and universal characteristic was a very regular *alliteration*, so arranged that, in every couplet, there should be two principal words in the first line beginning with the same letter, which letter must also be the initial of the first word on which the stress of the voice falls in the second line. The only approach to a metrical system yet discovered is that two risings and two fallings of the voice seem necessary to each perfect line. Two distinct measures are met with, a shorter and a longer, both commonly mixed together in the same poem, the former being used for the ordinary narrative, and the latter adopted when the poet sought after greater dignity. In the manuscripts, the Saxon poetry is always written continuously like prose, perhaps for the sake of convenience, but the division of the lines is generally marked by a point. Some Anglo-Saxon scholars, and the Germans more particularly, have advocated the printing of the alliterative couplet in one line, while others are equally zealous for its separation into two. This is, perhaps, more a matter of taste than of great importance, though the mode, now generally adopted, of dividing the alliterations into couplets, seems to be countenanced both by the pointing of the manuscripts, and by the circumstance that, if the longer metres be arranged according to the other method, the length of the lines becomes rather inconvenient and unseemly. The harmony and alliteration of the lines, as well as the dividing points, are often lost in the manuscripts by the inaccuracy of the scribes."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 7, 8.

33, 34. In these lines, "*Drihtnes dugethum*" may be rendered, '*by the power of the Lord,*' with "*dugethum,*" as the plural for the singular; or, by removing the point after this word, the translation of the passage might be—

*They judged ; in the excellencies  
Of the Lord were  
Exceedingly happy.*

35. "*Synna ne cuthon,*" *knew not of sins.*

40. "*Elles ne,*" we may say '*nothing else.*'

43-47. Ere that *the guardian of the angels,*  
For presumption,  
A part in error,  
Would no longer work  
Their own advantage.

53. "*Wulder-faesten-wic,*" the *fortress of glory*, i. e. heaven. This compound could also be rendered, the *glorious fortress*, or, as Mr Thorpe has it, "*the glory-fast abode.*"

54. "*Werodes thrym,*" we have read in the place of "*werodes thrymme,*" and as in apposition with "*hie,*" "*Thrymme,*" as the Dat. or Abl., would require a change in "*síd*" and "*swegi-torht,*" such as would destroy the rhythm of the line; and the same thing would take place if these adjectives were made to agree with "*wic,*" as the last member of the compound in which it stands, and the Acc. masculine.

58. "*And thaes engles mōd,*" and the *mood of that angel*. This line is very expressive, "*mōd*" indicating the intimate moral change which the angels underwent in their fall. It implies that they became completely assimilated to their leader.

74. "*Weorce tō leāne,*" with *anguish for reward*.—"Weorce," in the Abl., or at least in the same case as "*leāne.*" So in every instance of the kind.

81. "*Gāsta wearda,*" we have read for "*gāsta weardas,*" as the latter word can only be in apposition with "*wraecna,*" and must therefore be in the Genitive. Should it be said that the same verb in Anglo-Saxon may govern other than the same case in the same construction, even admitting the correctness of the theory, we could not suppose different cases when there was apposition strictly implied.

114. "*And gefeān ealle,*" and of *all joy*.—Mr. Thorpe, "*and all of exultation;*" but "*ealle*" here is evidently the Old Abl., like "*torhte*" in the next line.

191. "Gegremed grymme," *bitterly provoked*.—"Grymme," here the adjective in the Old Abl. used adverbially upon the principle explained in Vol. I. Part I., Sec. VII., § 4. Such usage is very common, and, in poetry especially, requires the student's attention.

124. "And him on faethm gebræc," *and crushed them in his grasp*:—The use of "faethm," the Acc., for "faethme," the Dat., adds to the force of the idea.

144. "Swearte siþe," *on their dark way*.—The Old Abl. again, as will be frequently found in the poetry of the language, while its admission will lead to the avoiding of many an error in translating.

161. "Dugutha mid Drihtne," *excellencies with the Lord*.

163. With this line commences the second division in the MS., or Canto II., but to us the connection appears to be unbroken.

200. "Geseted wurde," predicated of each of the preceding terminations, taken separately: otherwise the plural would have been used. A common idiom in the language, especially in poetry.

208. "Ac ðes wida grund," *but this wide abyss*.

210. "Fremed," we have written for "fremde," as required by correct orthography.

217. "Semian sin-niht," *lower in perpetual night*.

233. "Græs-ungreene," lit. *grass-ungreen*.

256. "Sceop ða bām namau," *devised then names for both*

261. "Wlīte-beorht gesceaft," *a beautifully-bright creation*.

265. "Daeg æresta gescāh," *day (the) first saw*: Mr. Thorpe, "the first day saw;" but the former idea is the more poetic, as it represents the day looking out from the east upon the "dark shade" (deorco sceade) which was prevailing "over the wide abyss," (geond sīdno grund,) and commencing its course first in order. Then comes the evening, or twilight, impelled by the Creator, first with regard to the night, but in the rear of day now retiring. The twilight, however, lingers but a short space, as we find night immediately rushing upon its track, and closing the first of a series of revolutions which have continued ever since. It will thus be perceived that Caedmon does not make light to flash suddenly upon creation, as is usually inferred from the account in the Book of Genesis. The whole passage is one of considerable beauty. We will also here observe that "*the first day*" would have been expressed by "daeg se forma," or "se forma daeg."

269. The third division in the MS., which commences with this line, is an unnatural one.

306. "Folca hrófes," *of the roof of nations*, sc. predicated of the firmament, and a highly-poetic idea.

319. "Stowe gestefude," *fixed in place*

323. "Síd, aetsomne," *vast, in one collected.*

335. "And gefeterode," *and fettered.* "In this part of the MS.," says Mr. Thorpe, "are vestiges of three leaves that have been cut out." Of "gefeterode," which we have filled out, only "gefetero" is legible.

353. "Listum," *skilfully*, like "lustum" in line 31.

363. "Liothende bán," perhaps for "aliothende bán," a *dismembering bone*, i. e. a bone, the removal of which dismembered Adam's body; in allusion to the vulgar opinion, of time immemorial, that a man has one rib less than he ought to have, an opinion derived from the allegorical account of the formation of woman in the Book of Genesis. Mr. Thorpe's rendering, "a *jointed bone*," is not justifiable in any way. Compare line 352.

364. "Wer unwúndod," not put absolutely, which would require the Dat. or Abl., but parenthetic with "wæs," understood.

369. "Heó wáeron englum geflce," *they were like unto the angels.*—This line we would reject, as it is superfluous both for the sense and the alliteration of the passage. It seems to be an interpolation, and interrupts the connection.

374. "On woruld cennede," *into the world brought forth.*—"Cennede," we have written for "cenned," which is at least an error of transcription for "cennde," as a contraction. So in l. 402, "gesealde," for "geseald," and whenever such instances occur. Their recurrence, though, is not very frequent, but more common in some pieces than in others, even when rhythm absolutely requires the contrary. The ear can always determine whether much or but little stress should be laid on the penult, with the proper termination in such cases.<sup>1</sup>

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<sup>1</sup> We conceive that we have taken no unwarrantable liberty in making changes of the kind, noticing them, however, when important, or differing materially from the text as it has come down to us. It is well known that the ordinary mode of transmitting poetry among the Anglo-Saxons, as among the early Greeks, even after the time of Homer, and in the infancy of all nations, was by means of the Scóp or Minstrel, whose name in its derivation coincides exactly with the ποιητή; of the people just mentioned. "The natural result of this mode of transmission," says Mr. Wright, "was, that the original works of Caedmon and his contemporaries, as well as the Romances, were considerably disfigured in their passage from one reciter to another, and the more so, because the persons by whom they were chiefly preserved were often themselves professed minstrels, and therefore more likely to adulterate them. When these minstrels sung them, it was of course in the dialect which they themselves spoke, and hence it happens that we find them all *written* in the pure West Saxon of the age to which the manuscripts belong; for at that time the West Saxon had become the language of learning, the Attic dialect of our island. To the philologist this must ever be a subject of regret, for it has deprived



425. "Wanne mid winde," *lowering with wind*.—"Wanne," we have written for "wann," which is evidently incorrect.

438. "And on woruld sende," *and sent into the world*.—"Sende,"

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us of the means of examining closely the dialects and changes of the Anglo-Saxon language. Sometimes the minstrel forgot a few lines, or a long passage, and the poem became imperfect; sometimes he lost a line, or a word, and was obliged to make one to supply its place, or to borrow one which his memory might supply from some other poem; and at other times he might change particular passages, more especially the introductions to poems, to suit the occasion, or to please his own fancy. Hence the argument raised against the authenticity of the poetry attributed to Caedmon, because its introductory lines do not agree with certain other lines that have been accidentally preserved as Caedmon's Introduction, loses much of its weight. Again, as every thing tends to show that the minstrels paid little attention to the claims of any particular author to what they sung, even the name of Caedmon would soon be forgotten, except as one of the worthies of Bede's history; and the King of the West Saxons himself might read or listen to his poetry, without being aware that it was the composition of that famous poet of whom he had been reading in the historian.

"The manuscripts which remain, to whatever page we turn, bear witness to the truth of these remarks. If we collate two or three manuscripts of the same prose Saxon work, we find few variations, and those of a trifling description, such as the omission of an unimportant word, or the change of certain letters which were always used as interchangeable. But the manuscripts of Anglo-Saxon poetry abound in every kind of defect, and these faults are mostly of such a nature as to show that their contents must have been taken down from recitation. We have seldom the opportunity of comparing two manuscripts of the same poem; but in the Exeter Manuscript there are some fragments of what is printed as Caedmon, and by a comparison of these, we find that words beginning with the same letter are continually interchanged in the alliteration, that whole lines which had escaped the memory of the reciter had been supplied by others which still made alliteration and sense, that a word, a line, and sometimes a paragraph, had been lost here and there, and these are combined with a host of smaller variations. Sometimes a passage has suffered so much, that it no longer affords either alliteration or sense, (or, as we should say of modern verse, either rhyme or reason), and the latter folios of the manuscript of Caedmon are evidently nothing but the stringing together of such passages of the original as the scribe could at the moment recall to memory. The number and character of these variations also support the argument above stated for the antiquity of the poetry itself."—*Biographia Britannica Literaria, Anglo Saxon Period*, pp. 22-24. London, 1812.

But while agreeing with the author quoted, in the main opinions here advanced by him, it must be borne in mind that the more important or complete a poem was, the less liable it would be to undergo any disfigurement at the hands of minstrels, especially as those through whom we have probably received the most that has come down to us, were those whose acquirements fitted them for the halls of royalty, or who had the foremost place in the monastic choir. And with regard to those poems "which time and casualties have spared to us" being all "written" in "pure West Saxon," we think that we can detect in one and another many a "more northern form."

here the Perf. Part. connected with "aðáselede," and not the Perf. tense connected with "gesceóp."

439. "Tháera yldesta," (the) *first of which*, or perhaps, (the) *chief of which*; in either case, supposing that "yldesta" should be read for "ylde," as the MS. has it, as well as "tháera" for "tháere." Mr. Thorpe says, "The MS. seems to be defective in this place, no mention being made of Pison being the *first*, analogously with the other three, and which is necessary to the construction and sense." But the poet may have applied "yldesta" to Pison as being *first mentioned* in the sacred record.

441. "Folc-weras," probably intended to express the *inhabitants of the region* through which the Pison flowed.

442. "Sáo-foldan dáel," which Mr. Thorpe thinks is intended as a translation of the "*land of Havilah*."

443. "Bráde bebugeth," *widely encompasses*.

444. "He beleác útan," *he enclosed it about*, sc. the "sáo-foldan dáel."

461. "Eá in-flédu," the *river flowing in*, lit. *flooded in*, i. e. overflowing its banks when swollen.

466. "Wíde nemnath," *widely call*.—"Here," says Mr. Thorpe, "a leaf appears to have been cut out of the MS."

507-509. So beauteous was his form in *the* heavens,  
That come unto him from *the* Lord of Hosts,  
He was like unto the bright stars.

Compare "Abbot Aelfric's View of the Sacred Scriptures;" 1, ll. 107-118.

549. "Trymde getimbro," *fortified structures*. So "ceaster getrymed," a *fortified city*; Ps. 107: 11.

628. "Symble fýr oththe gár," *always fire or piercing cold*.—"Gár," lit. *a dart*, whence *cold*, which pierces like a dart.

667. "Thurh heora miclan mód," *through their fierce passions*, we may say, as "mód" is here the plural.

715. "Befýlled," *felled, struck down*.

730. "Wá lá áhte ic mínra handa gewæld," *O that I possessed power of my hands*!

749. "Slith-hearda," the definite state, because "thæ" is necessarily understood.

791. "On-wendan him tháer willan sínes," *corrupt him there in his will*.

814. "And hæfdon úre setla gewæld," *and had power of our seats*.

818. "His," without doubt depending on "geþhafa."—"Gien," in return, we may say.

827. "Windan on wolcne," *revolve in a cloud*, i. e. perhaps, wind up in one of the clouds of smoke arising from the abysm. See the idea which seems to have obtained among the Anglo-Saxons about the position of hell from the Dialogue between Solomon and Saturn. (Vol. I., Art. X.) Solomon having put the question, "Saga me forhwán býth seó sunne reáð on aefen?" *tell me why the sun is red in the evening?* Saturn replies, "Ic ðé secge, forþón heó lócað on helle," *I tell thee, because she looketh into hell.* So the throne of God was placed above the solid concave of the skies in the east, or rather the southeast, as may be inferred from ll. 1420–1430 of this Poem. Thence the origin of light on the first day, from him who is light itself, comparing what is said under l. 265.

873. After "lára" occurs another hiatus in the MS.

886–889.      Lion-like in air,  
                    In hostile mood,  
                    He dashed the fire on each side of him  
                    With a fiend's power.

907. "Þá him to giugran selfum," *which to themselves as disciples.* Adam and Eve being here considered by the poet in such relation to the Creator.

918. "Ylde bearn," a *child of man*, predicated of any one, as "go-hwile," which follows, would also imply.

924. "Other," *one of them, the one, or one of the two.*

966. "Þáær is ealra freca maeste," *where is of all perils (the) greatest*, with "þaet" understood before "maeste;" otherwise we must read "maest," *most.*

983. "Up to Gode," *up with God.*

998. "Willan," *from will, voluntarily.*

1012. "Witeth," *ruleth, strictly, decreeth.*

1035. "Self-sceafta," *self-created.*

1054. "The," *whether.*

1057. "Wisa," the Gen. plural of "wiso."

1062. "Þá ic hine nehst geseáh," *when I last saw him.*

1075. "Ac ðá meahð ðé forthfaran," *but thou mayest take thee off.*

1217. "Aet ðisses ófaetes," *eat of this fruit.*

1232. "Þaes," *wherefore.*

1246. "Idesa seó betste," *of women the best.* Mark the flattery of the tempter. See in l. 1313, "Eue seó góde," *Eve the good!*

1294. "For his *dædum*," *through his means*.  
 1304. "The hire *ær* *thá* *sýne* *onláh*," *who ere to her that vision raised*.  
 1310. "Freme," *for her advantage*.  
 1327. "Láeste míne lára," (he) *obey my instructions*.—"Láeste míne," we have read for "*láest mína*."  
 1354. "Heofon-ríces *thólian*," *forfeit the heavenly kingdom*.  
 1360. "Hire *aet* *heortan*," *at her heart*, i. e. in her bosom.  
 1361. "Aeppel *unsaelga*," (the) *unblest fruit*, with "*se*" understood before the adjective, and both in the Nom. singular.  
 1381. "Forleág *híe* *thá* *mid* *ligenum*," *enticed her then with lies*.  
 1394. "Treówa," *pledges*.  
 1402. "On his *gearwan*," *by his habit*.  
 1444. "Nú *haebbo* *ic* *his*," *now have I of it*.  
 1454. "Elles," here apparently governed as the Gen., by "*wuhte*," according to Gram. § 443.  
 1464. "Legde him *lustas on*," *excited desires in him*.  
 1473. "Menn," not so much in apposition with "*leóde*," as the object continued, or further dwelt upon.  
 1509. "Thaes," *because*.  
 1544. "Tó full-manigum *daege*," *for full many a day*.  
 1555. "His *sorge*," *sorrow on that account*, lit. *sorrow of it*.  
 1594. "Leóde," here, *country*, or *land*.  
 1609-1612. Now will I again nearer the flame,  
           Satan will I there seek;  
           He is in the swart hell,  
           Bound with *the* clasping of rings.

These lines we regard as addressed by Satan's emissary to himself. We have therefore separated them from the portion of the address intended for the arch-fiend. The whole, indeed, is neither more nor less than a soliloquy.

1618. "Símon," *with fetters*.—Thorpe.  
 1626. "Onsúetou," perhaps, *brooded over*, and connecting itself with "word."  
 1652. "Georne," *duly*.  
 1664. "Foreweard," the *condition*, or *agreement*.  
 1676. "Heónane," we may say, *from this very spot*, as expressing the full force of such formations.  
 1724. "Of lithum mínum," *from my limbs*, referring to the formation of her from one of his ribs.

1727-1729. So may it now rue me  
For evermore,  
That I saw thee with my eyes.

Which closes the twelfth Canto of the MS.

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2.

Commencing in the twenty-first Canto of the text, in the MS., and closing with the twenty-second.

1-41.        *The* Lord sent  
Rain from *the* skies,  
And also widely let  
*The* well-brooks  
Throng on *the* world,  
From every vein.  
*The* torrent-streams  
Swart, resounded,  
*The* seas mounted up  
Over *the* shore-walls.  
Strong and fierce was  
He who ruled *the* waters,  
*Who* covered and overwhelmed  
*The* depraved sons  
Of mid-earth  
With *the* dusky wave ;  
Men's natal lands,  
*Their* homesteads, ravaged.  
*Their* mind's crimes avenged  
*The* Creator on men ;  
*The* deep griped fiercely  
On *the* fated nations.  
For forty days,  
And of nights *an* equal number,  
Was *the* punishment stern,  
Fatally grim to men.  
*The* King of Glory's  
Billows dashed  
*The* lives of *the* impious  
From out *their* carcasses ;  
Flood covered all,—  
Rough under *the* heavens !—  
*The* high mountains

Over the wide ground,  
 And raised afloat  
 The ark from earth,  
 And with it the nobility (*noble ones*),  
 Whom blessed  
 The Lord himself,  
 Our Creator,  
 When he closed up that ship.<sup>1</sup>

"Of *sédra gehwáere*," *from every vein*. Compare Vol. I, Art. XV.—"Concerning the Earth."—"Aedra," the Gen. plural, governed by "*gehwáere*," according to Gram. § 445.—"*Swógon*," we may say, *swoughed*.—"Nihta," governed like "*sédra*."

47. "*Faere*," qualifying "*brogan*," in l. 49.

57. "*Thaet wáes máera wyrd*," *that was a marked fate*!

59. "*Nán tó gedále*," *nought exempt*, lit. *nothing in exemption*, supposing "*wuht*" to be understood with "*nán*," as the "*heó*" in the next line would seem to require.

69. "*Ed manna*," the *regeneration of men*, i. e. the source from which earth was to be re-peopled.

93. "*L. and C.*," *one hundred and fifty*.

105. "*The*," referring to "*dúnum*," in l. 101.—"*Armenfa*," here the Genitive.

115. "*Tháere he rúme dreáh*," *for which he suffered exceedingly*.

120. "*Heónon-weard*," *ebbing*, lit. *hence-ward*.

121. "*Haeleth langode*," the *chieftains longed*, sc. for the time.—"*Haeleth*," the singular used for the plural, "*haelethas*," and generally with the verb in the plural. The usage will be found to be a common one in the poetry of the language. The "*haeleth*" here referred to are Noah and his sons.

130. "*Thá*," *when*; or, by interruption of the idea, with a full stop after "*laedan*," *then*.

131. "*Forthweard scipes*," the *commander of the ship*, "*forthweard*" being here employed for "*foreweard*," as is very often the case, and from its denoting *first*, *chief*, as an adjective, rendered by us in the sense given. Mr. Thorpe says, "*At the ship's prow*;" but admitting that "*forthweard*" could be made to mean *the prow of a ship*, it would still have to be in a case meeting the question *WHERE*?

190. "*Rúm-gál*," *exulting in space*, i. e. in her non-confinement, as "*rúm*" would imply.

<sup>1</sup> The richness of the Anglo-Saxon language in synonyms will be perceived in every page of the national poetry.

196. "Gessæt," we have not hesitated to read here for "gesette."

220. "Salwed," *pitched*.—Thorpe.

## 3.

From Canto XXVIII. of the MS.

1. "Gewiton hie feower thá," *departed they then the four*.

11-14.           Must many a fear-struck  
Pale-faced damsel  
Trembling go  
Into a strange one's embrace.

22. "Sweótum súthan," *with their bands from the south*.

24. "Wrathum werian," *from foes defend*.

60. "Eorle," perhaps, *for the leader*.

66. "Gomorra," probably with "-wara" understood, as carried forward.

83. "Gewát seó waepna láf," *departed the leaving of the weapons*,  
i. e. those who survived the battle.

91. "Maegth," employed like "haeoth," as already mentioned.  
In prose we would have "maegtha."

## 4.

From Canto XXXVI. of the MS.

34. "Steápes and geápes," *up and around*.—Genitives, according to Gram. § 439.

42. "Thá thaet fyr-gebraec," *when that fire-crash*.

44. "Lothes," to be pronounced *Lot-hes*.

56. "Begeat," *overtook*.

## 5.

From Canto XLII. of the MS.

1. "Nearwe genyddon," *closely (they) pressed*, sc. from before the Egyptians.

4. "Sigel-wara land," i. e. Ethiopia.

11. "Baelce," *with a canopy*.

29. "Swá-théah," *although*.

36. "Feld-húsa maest," *that greatest of field-houses*.

## 6.

**From Canto XLIII. of the MS.**

1. "Hlúd herges cyrn," *loud was the shout of the host.*
  3. "Aefena gehwám," *each evening.*
  11. "Ofer sceótendum," *over the archers.*
  15. "Neowle niht-scúwan," *the falling night-shadows.*
  18. "Heofon-candel," *the heaven-candle, here the Pillar of Fire.*
- The term usually applied to the sun and moon.
32. "Hatan lige," *at (the) hot flame.*
  40. "Rihte stráete," *in a straight course.*

## 7.

From Canto XLIX. of the MS.

- 1-10                      Affrighted were *the people,*  
Dread of *the flood* seized on  
*Their* sad souls ;  
Ocean wailed with death ;  
*The* billow-tops were  
With blood besteam'd ;  
*The* sea foamed with gore ;  
*A* cry was on *the* waves ;  
*The* water was full of weapons ;  
*A* death-mist arose.
16. " Gylp wearth gnornra," their *vaunt became sadder.*  
18. " Genap," *rose as a cloud.*  
25. " Mére módgode," *sea raged.*  
31. " Láthe cyrmdon," the *hostile uttered.*
- 32, 33.                      *The* air thickened up  
                                With fated voices.
49. " Searwum asæled," *with the war-implements obstructed.*  
50. " Bárenode," we have read for " bárenodon."  
51. " Wítodre fyrde," to the *devoted host.*
- 52-58.                      When *the* wandering stream,  
                                *The* sea ever-cold  
                                With salt waves,  
                                As was *its* custom,  
                                *Its* eternal stations,  
                                *A* naked compulsory messenger,  
                                Should come to visit.



"Swá wáes gewuna," l. 55, we have read for "aflastum gewuna," as probably correct, and as consonant with the connection, though not constituting a perfect alliteration. With regard to the latter, Mr. Thorpe says, "I am unable to assign even a conjectural sense to this line." The whole passage is predicated of the return of the tide.

59. "Fleáh faege gást," *flew the spirit of death, or, of doom, supposing "faege" here to be the Gen. of a noun, such as the adjective of the same form calls for. The line we have read at the suggestion of Mr. Thorpe, in the place of "Fáh fethe gást," and in preference to "Fáh faege gást," which he adopts himself in his translation, "Hostile was the spirit of death."*

62. "Heolfre geblandeu," *with corruption tainted.*

84. "Helpendra path," probably for "helpende path," and parenthetic, rendering "forhabban," in the preceding line, in the sense of *restrain*. Mr. Thorpe's reading, "helpendran path," a *safer path*, with "forhabban" in the sense of the two simple members, which would also require "mód" to be in the Dat., does not appear to make sense of the passage.

86. "He," referring to "mére-streámes."

101. "Sweet," another case of the singular for the plural.

## II. FROM ABBOT AELFRIC'S VIEW OF THE SACRED SCRIPTURES.

Taken from the Praxis appended to Rask's Grammar of the Anglo-Saxon Language, with emendations.

### 1.

1-14.           The Almighty Creator  
 Manifested himself,  
 Through the great works,  
 Which he performed at *the* beginning,  
 And would that the creatures  
 Might see his wonders,  
 And in glory with him  
 Dwell in eternity,  
 In his subjection  
 Ever obedient unto him ;  
 Because it is very unjust  
 That created beings  
 Unto him be not obedient,  
 Who created and formed *them*.

29. "Be-thán-the," *according as.*

35-70.

Here is the true Trinity  
 In these three persons :  
 The Almighty Father,  
 Of no other come,  
 And the great Wisdom,  
 Of the wise Father  
 Ever (of him alone  
 Without beginning) begotten,  
 He, who redeemed us  
 From our bondage afterwards,  
 With the humanity  
 Which he received of Mary ;  
 Now is *the* love of them both  
 Unto them both ever common.  
 That is the Holy Spirit  
 Who all things quickeneth,  
 So great and so mighty,  
 That he with his grace  
 All the angels enlighteneth,  
 Who dwell in *the* heavens ;  
 And *the* hearts of all men  
 Who live on mid-earth,  
 Those who rightly believe  
 In the living God ;  
 And all men's sins  
 Truly forgiveth,  
 Unto those, who of their sin  
 Voluntarily repent ;  
 And *there* is no forgiveness  
 Except through his grace :  
 And he hath spoken through *the* prophets  
 Who prophesied about Christ ;  
 Because he is the will,  
 And, manifestly, *the* love  
 Of the Father and of the Son,  
 As we have before said.

82. "Tyn engla werod," *ten hosts of angels.*

91. "Búton eallum synnum," *without any sin*, lit. *without all sins*, or free from the whole catalogue of sins, without any exception, as the idiom expresses.

126. "Thæs ðe he him forgeaf," *for that which he had given him.*

128. "Thaess the swithor geornlice," *so much the more willingly.*  
—"Geornlice," in its full force, *eagerly.*

53-56.        Then discovered the proud one  
              What his powers were,  
              When his feet might not  
              Anywhere indeed stand.

---

2.

11. "And tha circlican theawas," *and the ecclesiastical rites.*

21-26.        Of youthful age,  
              And handsome figure;  
              Strong in constitution,  
              And comely in aspect;  
              Very lively in disposition,  
              And acute in understanding.

31. "Beseáh," *looked about.*

33. "The tha niwan waes gehádod," *who had then been lately consecrated.*

47. "His gýmene habban," *have charge of him.*

78. "Thaet he his-sylfes gewæld," *that he possessed power of himself, i. e. was his own master.*

105. "And swá-swá módig hors," *and as an unruly horse.*

142. "Aeror," *strictly, a reduplication of form.*

178. "The me besorh ys," *which is precious to me.*—"Besorh," *lit. a source of anxiety.*

184. "He, Leóf! ys nú dead," *he, Sir! is now dead.*

191. "He ys Gode dead," *he is dead unto God.*

241. "And wearth him aesterweard," *and was after him, we may say, an idiom differing but little from the Saxon.*

296. "Fela daga on-án," *many days together.*—"On-án," *lit. into one.*

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III. A PARAPHRASE OF THE PATER-NOSTER.

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. IX., Chap. iii., with corrections and emendations.

16-32.        Thou art in the heavens,  
              A hope and comfort;

Brightest of joys!  
 All bow unto thee;  
*The* multitude of thy spirits,  
 With one voice,  
 Call unto Christ;  
 All exclaim thus:  
 Holy art thou! holy!  
 King of *the* heavenly angels!  
 Our Lord!  
 And thy judgments are  
 Righteous and large;  
 Careth equally for every *one*  
 Our Maker, for each *one* of *the* multitude.  
 Well shall it be with him who does  
 Thy will.

38. "Thæc-the," *because.*

40. "Ealle gesettest," *hast ordained all thereto.*

55. "Earda selost," *happiest of stations.*

59. "Eágena beorhtnyse," *brightness of eyes.*

73. "Ríce-raedbora," *a powerful Counsellor.*

80. "Thæær . . . on," *whereon.*

83. "Ana, ægðær," *alone, either, predicated only of the Divine nature of the Son.*

85. "Miclum gemaærsod," *greatly magnified.*

89-98. Thy glorious word shall be  
 Widely heard.  
 Then thou thy host  
 So fair wilt bless.  
 Thou wilt give might and protection  
 Unto a great multitude;  
 And we will thank *thee*,  
 Many thousands;  
 All *the* angel-band  
 With one voice.

99-118. As thee in *the* heavens,  
 An Exalted Majesty  
 Noble and eternal,  
 Forever thank .  
 Pure and chosen  
 Servants of Christ;

*As they sing and pray unto thee,  
 Their faithful God,  
 The honor and grace  
 Of all the people,  
 Since thou so exhortest them,  
 Most Blessed King!  
 As thou art condescending,  
 Of all the world  
 Be unto thee the thanks and praise;  
 Of thy mercy,  
 The glory and good intent.  
 Thou art distinguished  
 In the kingdom of heaven  
 As high Caesar.*

124. "Rúm-heort-hláfod," *Lord of an ample heart.*

129-132. *Thou didest give unto each kind  
 Its own manner of being;  
 And thy mercy forever  
 Over the children of men.*

133-146. *So with peace thou sendest  
 Our loaf daily;  
 From thy riches  
 Thou rightly dividest  
 Meat unto thy servants;  
 And promisest them more  
 After the spirit's departure,  
 Even thy Father's kingdom,  
 Which was in the beginning  
 Beauteously prepared;  
 Happiest of stations!  
 And eternal life,  
 If we truth and right  
 Always pursue.*

152, 153. *Form us in heart,  
 A holy spirit within.*

162. "Thæt us ne scámige eft," *that it may not shame us afterwards.*

167. "The fram wíte and fram wére," *who from "wíte" and from "wér."* The expressiveness of these terms in this connection, will

be perceived from their proper import as appearing in the *Laws of the Anglo-Saxons*, Vol. I.

169-172.      *When those rotted away shall again be  
Bone with the flesh,  
All one whole  
Again become.*

178. "Bútan geára," *without gear*, we may say, or, *without trappings*.

183. "Gewitnessa," *bodies of witnesses*, with the full force of the prefix.

187. "Hell-waru, thriddo," the *population of hell*, (the) *third*! sc. collection, referring to the devil and his angels.

191. "Eardas," *stations*.

205. "Láthe beswican," *with evil to offend*.

230. "Cyne-bearn gecydd," the *royal child announced*.

235. "Befealdan," *fold up*.

243. "A on worulda forth," *ever in the lapse of ages*.

#### IV. A PARAPHRASE OF THE "GLORIA PATRI."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. IX., Chap. iii., with corrections and emendations.

1-14.            Unto Thee be glory and praise  
Widely extended  
Through all nations;  
Favor and good-will,  
Strength and mercy,  
And *the* love of every mind;  
*The* peace of *the* just,  
And thy own jurisdiction  
*As* displayed *in the* world:  
Since Thou art able to govern  
Every power of *the* lands,  
And the wind of *the* upper air,  
And rulest *the* welkin,  
All in righteousness.

"Ealle," l. 14, referring to "woldcnu." "Wealdan" usually governs the Genitive.

69. "Grówath swá *thú* hete," (they) *will grow as thou hast commanded* them.

71. "Hálige *dreámas*," *holy melodies*, i. e. those who utter them, *with pure, or clean voice*, as in the next line.

80-90.       And from age to age  
               Shall dwell and rule  
               *The King* in glory,  
               And his, the chosen,  
               Holy spirits,  
               Beauteous angels,  
               In exalted dignity,  
               And glorious favor;  
               In true peace,  
               In thanksgiving of souls,  
               In gentleness of mind.

#### V. HYMN TO THE TRINITY.

From the *Codex Exoniensis*, pp. 24-26.<sup>1</sup>

7. "*Thá*," *whom*, referring to "*Thrýnes*."

<sup>1</sup> "Codex Exoniensis: A collection of Anglo-Saxon Poetry, from a Manuscript in the Library of the Dean and Chapter of Exeter, with an English Translation, Notes, and Indexes, by Benjamin Thorpe, F. S. A., Honorary Member of the Icelandic Literary Society of Copenhagen. London, 1842."

In our Selections from this Collection, we have, as in Caedmon, usually adopted Mr. Thorpe's readings, when taking the place of forms evidently errors of transcription, or not belonging, strictly speaking, to the genius of the language. Among the peculiarities of the Codex Exoniensis enumerated by him, are "*se theah*" for "*swá theah*;" "*awo*" for "*awa*;" *bi-* for *be-*; *e* for *æ*; and, in the verbs, the 3d pers. sing. for the plural; the omission of *-t* in the 2d pers. sing., as "*gehogdes*" for "*gehogdest*;" *-an* for *-on*, in the plural termination; the termination *-e* for *-a* in the plural of substantives feminine, which, he says, "may be the work of a more recent corrupter." To these may be added the frequent omission of the termination *-e*, in the Acc. sing. of nouns feminine, as well as of the same in the Dat. of others, and in the Nom. and Acc. plural of adjectives and participles, the contraction of these last in many instances, the employment of *o* for *a*, as a variation, and the like. The omission of *-e*, would seem in most cases to have proceeded from the little stress laid upon it in pronunciation, and so of the *-t*, as mentioned above. It must be borne in mind that a poem was very often taken down from recitation, and unless the scribe was well versed in grammar, he would be exceedingly liable to commit errors affecting forms, and unemphatic terminations.

8. "Word-berende," lit. *word-bearing*, i. e. *endued with speech*.

16. "Dóme geswithde," *confirmed in jurisdiction*, from not having left their "first estate" along with the angels who fell.

21. "Unathreótendum," in *unvarying*, sc. "þrýmmum," *numbers*, as in the next line.

26, 27. "Folgotha . . . cyst," *choice of services*.

30. "Eágum," *with their eyes*.

32. "Swegel-gehyrste," the *Ornament of heaven*, i. e. the "Waldend" in the next line. Mr. Thorpe would consider "gehyrste" the plural for "gehyrsta," referring it to "hý," i. e. the "Seraphinnes cynn," l. 18.

43. "Flfhte lacan," *sport in flight*.—Thorpe.

35–37.           And with their wings  
                  The Lord Almighty's  
                  Countenance honor,

i. e. by hiding their own faces from him. See Isaiah vi. 2. Mr Thorpe—

                  And with their wings  
                  The Lord Almighty's  
                  Countenance protect,

substituting "weardiath," in the place of the "wearth" of the MS. in l. 37; but we think our reading conveys the correct idea.

63. "Wígendra Hleó," *Shelter*, or, *Safeguard of warriors*, as "Weoroda God," the *God of Hosts*.

70. "Thú gebletsad leofa," *live thou blessed*.

73. "Heanum tó hrothre," *in comfort to the humble*.

## VI. HYMN ON THE NATIVITY.

From the *Codex Exoniensis*, pp. 11–17.

This piece, it will be observed, is partly in the form of a dialogue between Mary and Joseph, relative to the Conception.

5, 6. "Fréothe . . . gedáelan," *part from peace*.

23. "Afréfran fea-sceafre," *comfort me distressed*.

37. "Thaes," idiomatic for "thíes." See also l. 131.

43. "Tó-withre," *against* considering the word as a compound preposition, and as in the same case as "wrathum."

50, 51.           And now *all* is changed  
                  Through *I* know not what.

70. "Thæt ic gen ne can," *that I yet know not*.



72. "Mannes," governed by "can."  
 75. "Geongre in gearðum," *young at home*. See also *Beowulf*, l. 25.  
 88, 89. "Frófre . . . . Gást," the *Spirit of Comfort*.  
 95. "Faemne forth, swá-theah," a *virgin still, however*.  
 97. "Woruld~~c~~und be wéne," *worldly in estimation*, i. e. his father by repute.  
 123. "Gefrugnon mid folcum," *learned by inquiry among peoples*.  
 167. "Riht-geryno," the *right mystery*.  
 170. "Feor awihte," in *any degree far*.  
 204. "Hean," agreeing with "grund" in the preceding line.  
 217. "Thón ofestlicor," *the more speedily*. See *Beowulf*, l. 1003.

## VII. HYMN ON THE CRUCIFIXION.

From the *Codex Exoniensis*, pp. 67-73.

4. "Sárig-ferhthe," *sad in soul*, lit. *sad-souled*.  
 24. "Wihte," in *aught*.  
 25. "Beám," we have read in the next line.  
 34, 35. "The . . . his," *whose*.  
 44. "On thaere sunnan gyld," in the *sun's stead*.  
 71. "Thóane open-ongeto," *when openly manifest*.  
 105. "Threám," with *sufferings*.  
 108. "Gód-webba cyst," *choice of goodly textures*, i. e. the best of them, referring to the veil of the temple.  
 165. "Sorga to-glídene," their *sorrows were passed away*.  
 207. "Of hyra aethelum," *from their natures*.  
 209. "Wundrum," *wondrously*.

## VIII. HYMN ON THE NATIVITY AND ASCENSION.

From the *Codex Exoniensis*, pp. 28-32.

2. "Gæst-gerynum," in *ghostly mysteries*.  
 53-57. The order of these lines is, "Haefde thá gefylled ymb feowertig dagaena rímes, thaes-the he of foldan áer, fram deathe, arás."—"Dagena," an unusual form of the Gen. plural of the word, and "dagaena rímes," perhaps, *consecutive days*.—"Thaes-the," *after*.  
 82. "Here," says Mr. Thorpe, "two or more lines are obviously wanting."  
 115. "On thám thing-stéde," in *that assembly-place*.

150. "Eard," his *habitation*, or, we may say, his own *country*.

154. "Faeder ethel-stól," his *Father's chief-abode*, strictly *metropolis*.

IX. HYMN ON THE ASCENSION AND THE HARROWING OF HELL.

In continuation of the foregoing,—*Codex Exoniensis*, pp. 32–37.

42. "Wópes hring," *circle of weeping*, i. e. the *weeping circle*.

72. "Beorhte gewerede," *brightly clad*.

102. "Anes meathum," lit. *by the powers of him one*, i. e. by his sole might.

124. "Corthre ne lytle," *with no small train*.

142. "Hals-hæft forgeáf," *restored the captive*.—Thorpe.

X. A DEPARTED SOUL'S ADDRESS TO THE BODY.

From the *Codex Exoniensis*, pp. 367–377.

1. "Behófath," governing "thæas," and having "aeghwylc" in the next line for its nominative.

8. "Thá the ær sámud wæron," *those that were ere together*.

18. "Gehthum hrémig," *at times moaning*: Mr. Thorpe, "*anxiously moaning*."

19. "Symle ymb seofon niht," i. e. every seventh night, and for the space of *three hundred years*—"threo hund wintra"—as in l. 23

29. "Caldon reorde," *with cold voice*.

42. "Hwaet wite thū me, werga," *what a punishment wert thou to me, accursed one!*

45. "Hú this is lang hider," *how far it is hither*, sc. from heaven, as in l. 47,—"*ufan, of roderum, from above, from the skies*."

46. "Thé," governed by the "on" and "on-sende."

59. "Ne ic thé of meahte," *nor might I from thee*, sc. *gn. The Vercelli MS.*,<sup>1</sup> "Ne meahte ic thé of-cuman."

67. "Hwaet! ic uhces gedáles bád," *yes! I awaited our separation*.

69. "Nis nú se ende tó gód," *the end now is not too good*.

<sup>1</sup> A MS. preserved at Vercelli in Piedmont, and containing among fragments, the fine poems of the *Legend of St. Andrew*, and of the *Discovery of the Cross*. It probably belonged to some Anglo-Saxon, who had taken it with him on his pilgrimage to Rome, and from whom it had become separated in some way.

70. "Wære þū þē wiste wlaenc," *wert thou in food for thee luxurious.*

88. "Ne generedest," *didst not save, sc. from the punishments of hell so hard*, ll. 86, 87.

90, 91. "Míra gesynta . . . sceáme," *the shame of my happiness.*

111. "Bán bereáfode," *the bones stripped, sc. of their covering, the flesh.*

116. "Wemman mid wordum," *insult with words.*

124. "Hweorfan on han-cred," *depart at cock-crowing.*

132-136.      And thee shall mold-worms  
                  Many chew,  
                  Shall tear in pieces thy sinews  
                  Swart creatures,  
                  Ravenous and greedy.

"Beslitan," *eat into holes*, or still better, *into slits*. The Vercelli MS. has "slitan sárlice."

166. "Wúnda," *wounds of the soul, sins.*

181. "Anra," governed by "gehwyrcum" in the preceding line.

188. "Othre sithe," *the second time.*

205-233.      The head shall be peeled,  
                  The hands disjointed,  
                  The jaws made to yawn,  
                  The gums marred,  
                  The sinews sucked away,  
                  The neck gnawed about,  
                  The ribs shall strip  
                  Fierce worms,  
                  In swarms drink the carcass,  
                  For corruption thirsty;  
                  The tongue shall be drawn apart  
                  Into ten pieces,  
                  As food for the hungry ones;  
                  Therefore it may not cunningly  
                  In words respond  
                  To the accursed spirit.  
                  Gíffer is called that worm,—  
                  Unto whom are given jaws  
                  Than any needle sharper—  
                  Who sets to,  
                  First of all,  
                  In that earth-pit;

He tears apart the tongue,  
 And insinuates *himself* through the teeth,  
 And the eyes eats through  
 Up into the head,  
 And unto *the* dainty repast  
 Clears the way for the others,  
 For *the other* worms, unto the banquet.

"On tyn healfa," in allusion to some superstitious notion of the period.  
 —"Gifer," i. e. the greedy one.—"Genetheth tó," an expression of doubtful import; but we have adopted Mr. Thorpe's rendering.

261. "Gífre grétath," *greedy greet thee*.

295. "Hearde," *deeply*.

321. Here, according to Mr. Thorpe, a leaf has been cut out of the MS.

## XI. POEMS ON THE DAY OF JUDGMENT.

### I.

From the *Codex Exoniensis*, pp. 49–66.

5. "Gromra gár-fare," *the armed course of foes*.—Thorpe.

9. "Thæt," *so that*.

10. "Leánnum hleotan," *share in the rewards*.

27. "The," *because*, lit. *in that*.

37. "Thónne Cwácath," *then shall the bold one quake*; supposing, with Mr. Thorpe and others, that the Rune here for which we have been obliged to give the Roman, the "cén," is equivalent to the Anglo-Saxon "cén," *bold*, *KEEN*, in the old sense.<sup>1</sup>

<sup>1</sup> "To Mr. Kemble I owe the information that the Runes here, and pp. 284 and 285, also those in the Vercelli Poetry, pp. 136 and 137, (A. and E., p. 88), form, when combined, the name of Cynewulf. Who this individual was, to whom we are indebted for the paraphrase of the Life of Juliana and perhaps all the Vercelli poetry, is not known; though among those bearing the name, whose memory has been transmitted to us, there is perhaps no one to whom the above-mentioned productions may with greater probability be ascribed, than Kenulphus, who in 992 became abbot of Peterborough, and in 1006 succeeded Alfeagus in the see of Winchester. To him Aelfric dedicated his Life of St. Ethelwold, and of him Hugo Candidus speaks in warm terms of praise: . . . 'quanto studio libros emendaverit . . . non est nostrae parvitatís explicare. Concurrent cotidie, tam ex longinquis, quam et de proximis terrarum finibus, episcopi, clerici, et monachi, divites et mediocres, ad ejus magistrum; et ad ejus, ut et quondam Salomonis, sapientiam audiendum; donec, post annum quatuordecimum, rapitur magis quam eligitur ad pontificum

43. "Thendan Y and N," *while misery and need*.—"Y" and "N," for the Runes "yr" and "nyd," as if "ymthu" and "nyd."

51. Another Rune, the "eh," with appropriate lines, is evidently wanting here, as the interruption in the connection would indicate. Compare the same device in the following extracts, the first from the epilogue to the Legend of the Discovery of the Cross, and the second from the Legend of St. Juliana:

"A wæs oth-þæt.	Gómen æfter geárum.
Cnyssed ceár-welnum.	Geogoth is gecyrred.
C drúsende.	Ald onmedla.
Théah he in médo-þealle.	U wæs geára.
Máthmas thege.	Geogoth-hádes gláem.
Aeplede gold.	Nú synt geár-dagas.
Y gnornode.	Æfter fyrst-mearce.
N-gefera.	Forth-gewitene.
Neare sorge dreáh.	Líf-wynna gelidene.
Enge rúne.	Swá L to-glíðeth.
Tháer him E fore.	Flódas gefysde.
Míl-pathas máet.	F aeghwám bíth.
Módig þhraegde.	Láene under lyfte.
Wírum gewlenced.	Landes fraetwa.
W is gewithrad.	Gewítath under wolcnum, etc."

Wintoniensis civitatis.' In spite, however, of this panegyric, Malmesbury says: 'Wentanum episcopatum Kenulphus, Burghensis Abbas, nummis nundinatus fuerat, sed non diu sacrilego ausu laetatur; ante duos annos hominem exiit.'

"Grimm is inclined to assign a higher antiquity to the Vercelli Poems, taking for granted the integrity of the lines on which his surmise is partly founded, but which to me seems very questionable. In the following lines (see pref. to A. and E., p. xi. note),

hwaethre git sceolon · lytlum sticcum · leoth-worda dæl ·  
furthur reccan, etc. (V. P., p. 83, And. 1487-89),

he takes 'git' to be the dual pronoun, but I believe it to be the adverb, and that for 'sceolon' we should read 'sceal on,' 'sceal' being the first person singular governing 'reccan;' the whole then becomes clear, and all conjecture as to the sense to be given to 'reccan' superfluous. Kemble is disposed to give the authorship to Kenulphus the abbot and bishop, and to me probability seems manifestly in favor of that supposition."—*Codex Exoniensis*, pp. 501, 502.

Mr. Wright also says upon the same subject: "Leland, led by Hugo's account of Cynewulf, inserted him under the name of Chenulphus, in his catalogue of English writers; but no one had been able to specify any literary production of which he was the author, until Mr. Kemble recently discovered the name concealed in a playful device among the Anglo-Saxon poems of the Exeter and Vercelli manuscripts. There can be no doubt that a person

"Thónne me gedaélath.  
 Deóráste ealra.  
 Sibbe to-slitath.  
 Sin-híwan tú.  
 Micle mód-lufan.  
 Mín sceal of líce.  
 Sawul on sithfaet.  
 Nát ic sylfa hwider.  
 Eardes in cyththe.  
 Of sceal ic thissum.  
 Secan othere.  
 Aer-gewyrhtum.  
 Gongan id-dædum.  
 Geomor hweorfeth.  
 C, Y, and N.  
 Cyning biþ réthe.

Sigora Syllend.  
 Thónne synnum fáh.  
 E, W, and U.  
 Acle bídath.  
 Hwaet him aefter dædum.  
 Déman wille.  
 Lifes to leáne.  
 L, F beófath.  
 Seómath sorg-ceárige.  
 Synna wúnde.  
 Sár eal gemon.  
 The ic sith oththe sér.  
 Geworhte in worulde.  
 Thaet ic wópig sceal.  
 Teárum máenan."

In the last it will be observed, that the Runes are not used in their signification, whether natural or factitious.

52. "Biþ se Wscacen," *the hope shall have departed*, sc. "eorthan fractwa," *of earth's treasures*, as in the next line. Mr. Thorpe:

"The wain shall have departed  
 Of earth's treasures,"

and remarks: "I unhesitatingly take the Rune 'wén' in this place, to represent 'waen,' a *wain* or *carriage*, both on account of the masc. article 'se,' and of the sense, which is at least as good as that afforded by supposing it, with Kemble, to stand for the fem. 'wén,' *hope*, (Archael. Vol. XXVIII., p. 363.)" But it cannot represent "waen" in the former of the foregoing extracts, as in that case it would be devoid of "sense," as we could not say "the wain" is "geswithrad;" and with regard to the masc. "se," we may suppose it to be an error of transcription for "seó," if "wén" is always feminine, as, "seó arcebiscop," for "se arcebiscop."

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named Cynewulf was the author of some of the religious poems in those collections, but we think it by no means clearly established that he was the abbot of Peterborough. The poet appears to have been in the habit of fixing his claim to the authorship of his works, by attaching his name in Runic characters to some portion of them, as the prologue or epilogue. The letters of the Runic alphabet had a meaning taken as words, independent of their literal signification; and to take the consecutive letters of a person's name, and introduce them in order as words, was a process analogous to the composition of acrostics in Latin, from which the idea was probably adopted."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 501, 502.

54. "U waes lange," *of old was long*.—"U," in the place of the Rune "ur," here taken to represent the Saxon "ær."

55. "L-flódum belocen," *with water-floods encompassed*.—"L-flódum," for "lagu-flódum," the Rune "lagu," representing the same word in Saxon.

56. "Líf-wynna dáel," *a portion of our life-joys*: Mr. Thorpe—"the region of life's joys;" but in the next line we are evidently told what the "líf-wynna dáel" is.

57. "F on foldan," *substance on earth*; the Rune "feoh," for the same Saxon word. At that day—"se mæra daeg"—the "wén" of earth's treasures is to depart. They are to perish—"byrnan on bæle,"—just as they formerly did when the "lagu-flódas" covered every thing. Such appears to be the idea of the poet.

69. "Gæsta gífrast," *greediest of spirits*: Mr. Thorpe—"greediest of guests," and read as parenthetical. See *Beowulf*, l. 202.

101. "Leahtrum fá," *with crimes stained*.—"Fá," here the Nom. plural agreeing with "hý."

112. "Bí heofon-wommon," *through the four corners of heaven*.

143-155. Now is it most like unto that  
As if we on the liquid flood,  
Over the cold water,  
In barks were sailing,  
Through the wide sea,  
With ocean-horses  
The flood-wood were traversing.  
A perilous stream is that,  
One of boundless billows,  
On which we are here tossed  
Through this weak world  
Windy seas,  
Over the path of the deep.

Perhaps for "wuda," which we have written for "wudu," we ought to read "wadu," *fords, depths*.

169. "Ealde yth-méaras," *old coursers of the wave*.

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## II.

6. "Mægne," *greatly, powerfully, with power*.

34. "With tungla gang," *towards the stars' courses*.

108. "Forth forworhte," *evermore undone*.

114. "Egsan," *with dread*.

120. "Mangum tó þinge," *in judgment to many.*

126. "Heápum geneábhe," *in bands abundant.* The "heáp," being a subdivision of the "herge," is here very expressive, representing the attendant host as divided, and again subdivided, with each company marshaled under its leader.

131. "Hlemmeth hata lég," (the) *hot flame shall roar.*

139. "Ofær wærd," *over the former world.*—The beauty and force of many of the Anglo-Saxon compounds will have been observed by the student before this.

166, 167. Winds shall swough,  
Crashing blow.

The want of a sufficient number of synonyms and expressive terms in English will be perceived in translating Anglo-Saxon poetry.

171. "Fyllath mid feore," *shall fell with their breath.*

179. "Maegen-werge," *exceedingly accursed.*

198–200. Shall moan afflicted  
All mid-earth,  
At that dread time.

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### III.

10–39. Shall tumble down everywhere,  
In pieces broken, *the city-walls*;  
*The hills shall melt,*  
And *the high cliffs*  
That ere against ocean,  
Firm against *the floods,*  
*The dry ground shielded,*  
Stith and stadefast  
Bulwarks against *the wave,*  
*Against the encircling waters.*  
Then every creature,  
*Every* beast and bird,  
*The death-flame shall seize*;  
Shall fare along *the earth*  
(The) fire-swart flame,  
*Like a raging warrior,*  
*As formerly fared the water-gushes,*  
*The floods precipitated.*  
Then in a fire-bath  
*The sea-fishes shall swell,*  
Checked in swimming;



Each beast of the wave  
 Weary shall die;  
 Water shall burn as wax!  
 There more wonders shall be  
 Than it any one in mind  
 May conceive:  
 How the stun and the storm,  
 And the mighty tempest,  
 Shall break the broad creation.

"Stæthfaeste," *steadfast*, from "stæth," a shore, or STADE, (Gloss. *sub voc.*), unless we should read "stédfaeste," *steadfast*.

60. "Landes ahwær," *anywhere on earth*.—"Landes," the Gen governed by "ahwær," according to Gram. § 466. Compare the Banished One's Complaint, (XXIII.), l. 16.

63. "Græfeth grimlice," *shall grimly delve*.

199. "Banneth," *shall proclaim*.

199. "Neóde and nýde," *by force and compulsion*. There is really no distinction of meaning in these nouns. The one word is only a variation of the other in form.

205. "Gesúnde," *sound, healthful*, and agreeing with "sawla."

## XII. THE PHOENIX.

From the *Codex Exoniensis*, pp. 197-242.

For the sake of the curious we here add the "Carmen de Phoenice," which, it will be observed, has been very much amplified by the Anglo-Saxon paraphrast, while the fable itself has been extended by the same hand to denote the doctrine of the resurrection, an application by no means new in the Christian church. The revival of the phoenix from its own ashes, a mythos which obtained general credence at one time, as mysterious as that land of mysteries in which it originated, might well be taken to represent the reconstruction of man from his original elements at the end of one of the cycles of time, if it was not so intended by a people ever anxious to lift the veil of Isis, that veil which shrouded futurity from human gaze. Both the original and the paraphrase will be found interesting. The latter has been styled a "noble" production, and contains, indeed, many highly poetic passages. Among other things which it comprises, will appear the Anglo-Saxon view of the Paradise of the Blessed.

"Est locus in primo felix oriente remotus,  
 Qua patet æterni janua celsa poli,

Nec tamen aestivos hiemisque propinquus adortus,  
 Sed qua sol verno fundit ab axe diem.  
 Illic planities tractus diffundit apertos,  
 Nec tumulus crescit, nec cava vallis hiat ;  
 Sed nostros montes, quorum juga celsa putantur,  
 Per bis sex ulnas eminet ille locus.  
 Hic nilis nemus est, et consitus arbore multa  
 Lucus perpetuae frondis honore viret.  
 Cum Phaëthonteis flagrasset ab ignibus axis,  
 Ille locus flammis inviolatus erat ;  
 Et cum diluvium mersisset fluctibus orbem,  
 Deucalionaeas exsuperavit aquas.  
 Non huc exangues morbi, non aegra senectus,  
 Nec mors crudelis, nec metus asper adit,  
 Nec scelus infandum, nec opum vesana cupido,  
 Aut Mars, aut ardens caedis amor furor ;  
 Luctus acerbus abeat, et egestas obsita pannis,  
 Et curae insomnes, et violenta fames ;  
 Non ibi tempestas, nec vis furit horrida venti,  
 Nec gelido terram rore pruina tegit ;  
 Nulla super campos tendit sua vellera nubes,  
 Nec cadit ex alto turbidus humor aquae.  
 Sed fons in medio est, quem vivum nomine dicunt,  
 Perspicuus, lenis, dulcibus uber aquis,  
 Qui semel erumpens per singula tempora mensum,  
 Duodecies undis irrigat omnè nemus :  
 Hic genus arboreum procero stipite surgens,  
 Non lapsura solo mitia poma gerit.  
 Hoc nemus, hos lucos avis incolit unica Phoenix,  
 Unica, sed vivit morte resecta sua ;  
 Paret, et obsequitur Phoebo memoranda satellites.  
 Hoc natura parens munus habere dedit,  
 Lutea cum primum surgens Aurora rubescit,  
 Cum primum rosea sidera luce fugat,  
 Ter quater illa pias immergit corpus in undas,  
 Ter quater e vivo gurgite libat aquam ;  
 Tollitur, ac summo consedit in arboris altae  
 Vertice, quae totum despicit una nemus :  
 Et conversa novos Phoebi nascentis ad ortus,  
 Expectat radios et jubar exorians :  
 Atque ubi Sol pepulit fulgentis limina portae,  
 Et primi emicuit luminis aura levis,

Incipit illa sacri modulamina fundere cantus,  
 Et mira lucem voce ciere novam,  
 Quam nec aëdonia voces, nec tibia possit  
 Musica Cyrrhaeis assimilare modis;  
 Sed neque olor moriens imitari posse putetur,  
 Nec Cyllenaeae fila canora lyrae.  
 Postquam Phoebus equos in aperta refudit Olympi,  
 Atque orbem totum protulit usque means,  
 Illa ter alarum repetito verberare plaudit,  
 Igniferumque caput ter venerata silet,  
 Atque eadem celeres etiam discriminat horas,  
 Innarrabilibus nocte dieque sonis;  
 Antistes nemorum, luci veneranda sacerdos,  
 Et sola arcanis conscia, Phoebe, tuis;  
 Quae postquam vitae jam mille peregerit annos,  
 Ac si reddiderint tempora longa gravem,  
 Ut reparet lapsum fatis vergentibus aevum,  
 Assueti nemoris dulce cubile fugit;  
 Cumque renascendi studio loca sancta reliquit,  
 Tunc petit hunc orbem, mors ubi regna tenet.  
 Dirigit in Syriam celeres longaeva volatus,  
 Phoenices nomen cui dedit ipsa Venus,  
 Secretosque petit deserta per avia lucos,  
 Hic ubi per saltus silva remota latet;  
 Tum legit aërio sublimem vertice palmam,  
 Quae gratum Phoenix ex ave nomen habet,  
 In quam nulla nocens animans perrumpere possit,  
 Lubricus aut serpens, aut avis ulla rapax.  
 Tum ventos claudit pendentibus Aeolus antris,  
 Ne violent flabris aëra purpureum;  
 Neu concreta noto nubes per inania coeli  
 Summoveat radios solis, et obsit avi,  
 Construit inde sibi seu nidum, sive sepulcrum,  
 Nam perit ut vivat, se tamen ipsa creat.  
 Colligit hinc succos et odores divite silva,  
 Quos legit Assyrius, quos opulentus Arabs,  
 Quos aut Pygmaeae gentes, aut India carpit,  
 Aut molli generat terra Sabaea sinu;  
 Cinnama dehinc, auramque procul spirantis amomi  
 Congerit, et misto balsama cum folio:  
 Non casiae mitis, nec olentis vimen acanthi,  
 Nec thuris lacrimae guttaque pinguis abest;

His addit teneras nardi pubentis aristas,  
 Et sociat myrrhae vim, panacea, tuam.  
 Protinus instrato corpus mutabile nido,  
 Vitalique toro membra quæta locat :  
 Ore dehinc succos membris circumque supraque  
 Injicit, exequiis immoritura suis ;  
 Tunc inter varios animam commendat odores,  
 Depositi tanti nec timet illa fidem.  
 Interea corpus genitali morte peremptum  
 Aestuat, et flammam parturit ipse calor ;  
 Aetherioque procul de lumine concipit ignem,  
 Flagrat et ambustum solvitur in cinerem ;  
 Quos velut in massam cineres in morte coactos  
 Conflat, et effectum seminis instar habent :  
 Hinc animal primum sine membris fertur oriri,  
 Sed fertur vermi lacteus esse color.  
 Creverit immensum subito cum tempore certo  
 Sese ovi teretis colligit in speciem ;  
 Inde reformatur qualis fuit ante figura,  
 Et Phoenix ruptis pullulat exuviis,  
 Ac velut agrestes, cum filo ad saxa tenentur,  
 Mutari tineae papilione solent.  
 Non illi cibus est nostro concessus in orbe,  
 Nec cuiquam implumen pascere cura subest,  
 Ambrosios libat coelesti nectare rores,  
 Stellifero teneri qui cecidere polo ;  
 Hos legit, his alitur mediis in odoribus ales,  
 Donec maturam proferat effigiem.  
 Ast ubi primaeva coepit florere juventa,  
 Evolat ad patrias jam reditura domos :  
 Ante tamen proprio quicquid de corpore restat,  
 Ossaque vel cineres exuviasque suas,  
 Unguine balsameo myrrhaque et thure soluto  
 Condit, et in formam conglobat ore pio ;  
 Quam pedibus gestans contendit solis ad ortus,  
 Inque ara residens, ponit in aede sacra.  
 Mirandam sese præstat, præbetque videnti,  
 Tantus avi decor est, tantus abundat honor :  
 Principio color est qualis sub sidere coeli,  
 Mitia quem croceo Punica grana legunt,  
 Qualis inest foliis quæ fert agreste papaver,  
 Cum pandit vestes Flora rubente solo.

Hoc humeri pectusque decens velamine fulgent,  
Hoc caput, hoc cervix, summaque terga nitent ;  
Caudaque porrigitur fulvo distenta metallo,  
In cujus maculis purpura mista rubet.  
Clarum inter pennas insigne est desuper, Iris  
Pingere ceu nubem desuper alta solet,  
Albicat insignis misto viridante smaragdo,  
Et puro cornu gemmea cuspis hiat.  
Ingentes oculi, credas geminos hyacinthos,  
Quorum de medio lucida flamma micat.  
Aequatur toto capiti radiata corona,  
Phoebaei referens verticis alta decus.  
Crura tegunt squamae flavo distincta metallo,  
Ast unguis roseo pingit honore color.  
Effigies inter pavonis mista figuram  
Cernitur, et pictam Phasidis inter avem.  
Magniciem terris Arabum quae gignitur ales  
Vix aequare potest, seu fera, seu sit avis ;  
Non tamen est tarda, ut volucres quae corpore magno  
Incessus pigros per grave pondus habent ;  
Sed levis et velox, regali plena decore,  
Talis in aspectu se tenet usque hominum.  
Convenit Aegyptus tanti ad miracula visus,  
Et raram volucrem turba salutat ovans :  
Protinus exsculpunt sacrato in marmore formam,  
Et signant titulo remque diemque novo.  
Contrahit in coetum sese genus omne volantum,  
Nec praedae memor est ulla, nec ulla metus.  
Alituum stipata choro volat illa per altum,  
Turbaque prosequitur munere laeta pio ;  
Sed postquam puri pervenit ad aetheris auras,  
Mox redit ista, suis conditur illa locis ;  
At fortunatae sortis filique volucrum !  
Cui de se nasci praestitit ipse Deus.  
Foemina vel mas haec, seu neutrum, seu sit utrumque,  
Felix quae Veneris foedera nulla colit ;  
Mors illi Venus est, sola est in morte voluptas ;  
Ut possit nasci, appetit usque mori.  
Ipsa sibi proles, suus est pater et suus haeres,  
Nutrix ipsa sui, semper alumna sibi.  
Ipsa quidem, sed non eadem, quia et ipsa, nec ipsa, est,  
Aeternam vitam mortis adepta bono."

1. "Hæbbe ic gefrugen," *I have learned by inquiry.*

23. "Hleóthra wyn," *delight of sounds!*

51. "Unsméthes wiht," *ought unsmooth.*

65-130.      Calm is that glorious plain,  
                   *The sunny bower glitters,*  
                   *The woody holt, joyous ;*  
                   *The fruits fall not,*  
                   Bright products,  
                   But the trees ever  
                   Stand green,  
                   As them God hath commanded ;  
                   In winter and in summer  
                   *The forest is alike*  
                   With fruits hung ;  
                   Never fade  
                   *The leaves under the sky,*  
                   Nor them will flame scathe  
                   Ever throughout ages,  
                   Ere that destruction  
                   Unto *the world* shall be.  
                   When of old *the water's mass*  
                   All mid-earth,  
                   *When the sea-flood covered*  
                   *The earth's circumference,*  
                   Then that noble plain  
                   In every thing entire,  
                   Against *the billowy course*  
                   Stood preserved,  
                   Of *the rough waves*  
                   Happy, inviolate,  
                   Through *the favor of God.*  
                   *It shall abide thus in bloom,*  
                   Until *the coming of the funeral conflagration*  
                   Of *the Lord's judgment ;*  
                   When *the death-houses,*  
                   Men's cavern-chambers,  
                   Shall be opened.  
                   There in that land is not  
                   Hateful enmity,  
                   Nor wail nor vengeance,  
                   Evil-token none,  
                   Old age nor poverty,

Nor the narrow death,  
 Nor loss of life,  
 Nor coming of harm,  
 Nor sin nor strife,  
 Nor sore revenge,  
 Nor toil of indigence,  
 Nor desire of wealth,  
 Nor care, nor sleep,  
 Nor grievous sickness,  
 Nor winter-dart,  
 Nor dread of tempests  
 Rough under *the* heavens;  
 Nor does the hard frost,  
 With cold chill-icicles,  
 Strike any one.  
 There nor hail nor rime  
 On *the* land descends,  
 Nor windy cloud,  
 Nor there water falls,  
 Dispersed through air;  
 But there water-streams  
 Wonderfully curious,  
 Wells spring forth,  
 With earth-bubblings beautiful;  
 Moisten *the* ground  
 Pleasant waters  
 From *the* midst of the forest;  
 Which every month,  
 From the turf of *the* earth  
 Sea-cold burst,  
 All *the* grove pervade,  
 At times magnificently.

158. "Háliges meohtum," *through the might of the Holy One.*  
 168. "Frynthe," *at the beginning.*  
 181. "Ongean-cuman," in Latin, "ire obviam."  
 201. "Under lyfte ofer lage," *under sky, over water.*  
 332. "Syr-wara land," *the land of the Syrians.*  
 484. "Sumes anlice," *somewhat as if.* Mr. Thorpe would read  
 "sumeres," *in summer*, in the place of "sumes;" but we have below,  
 "on haerfeste," *in harvest, or autumn.* Compare l. 623.  
 669. "Flyht-hwates," *of the one prompt in flight.*  
 712. "Gecynd," *nature, or sex.*

713. "The," *or*.  
 769. "On sin-dreámum," *in perpetual joys*.  
 775. "Gecornum," contracted for "gecorenum." Perhaps we ought to read this line simply, "Thám gecorenum."  
 819. "The," *because*.  
 855. "Wintrum gebysgad," *oppressed with years*.  
 910. "Lænan lífes," *of (this) frail life*.  
 945. "Eádge," agreeing with "meorda," l. 943.  
 953. "Hige weallende," *with ardent soul*.  
 956. "Leohte geleáfan," *with light belief*.  
 1011. "Gold," here the plural.  
 1016. "Thissas," agreeing with "fugles," l. 1019.  
 1031-1033. Compare the closing lines of the third Poem on the Day of Judgment. It is more likely that the Phoenix was written by the same author, and that author Cynewulf, than that these lines were borrowed from him by another person.  
 1053. "Thæt sind," *those are*.  
 1106. "Hæle-hrá wérig," *a weary human corpse*.  
 1163. "Here," says Mr. Thorpe, "some lines are evidently wanting, though the MS. has no hiatus."  
 1178. "Ofer hrófas," lit. *over roofs*, i. e. *over every thing*.  
 1189. "Fæne," *with guile*.  
 1191. "Leohte werede," *clothed in light*.  
 1333. "Lucis Auctor," the AUTHOR OF LIFE. This alternating with Latin, and even with Greek lines, preserving the alliteration, was very frequently practised by the Anglo-Saxon poets. Sometimes whole poems were written in that way.  
 1335. "Merneri," *deserve*.  
 1337. "Gaudia in coelo," *joys in heaven*.  
 1339. "Maxima regna," *the highest thrones*.  
 1341. "Sedibus altis," *on exalted seats*.  
 1343. "Lucis et pacis," *of light and peace*.  
 1345. "Alma letitiæ," *abounding in joy*.  
 1347. "Blandem et mitem," *gentle and mild*, agreeing with "Fréán."  
 1349. "Sine fine," *without end*.  
 1351. "Laude perenni," *with perpetual praise*.

The internal evidence in this poem is in favor of Cynewulf as author, and from similar expressions found in the latter part and in the *Paraphrase of the "Pater-Noster"* and of the *"Gloria Patri,"* we would infer that those productions owed their origin to the same hand



## XIII. HYMN OF PRAISE AND THANKSGIVING.

From the *Codex Exoniensis*, pp. 38-48.

2. "Thæt we, wer-theóða," we have read for "Thætte wer-theóða," as "we" is required by the "us" which follows. Another reading which has been suggested, and which we at first followed in our Grammar, is, "Thæt Thé wer-theóða," with "Drihtne" in the next line in apposition with the "thé," and we may say, explanatory.

21. "Tó feorh-nere," for the *support of life*.

24. "Thaes we ealles sculon," for *all which we ought*.<sup>1</sup>

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<sup>1</sup> We cannot forbear quoting some of the passages of this poem, as beautifully versified by J. Conybeare :

1-26. "Befits it well that man should raise,  
To Heaven the song of thanks and praise,  
For all the gifts a bounteous God  
From age to age has still bestowed.  
The kindly season's tempered reign,  
The plenteous store, the rich domain  
Of this mid-earth's extended plain,  
All that his creatures' wants could crave,  
His boundless power and mercy gave.  
Noblest of yon bright train that sparkle high,  
Beneath the vaulted sky,  
The sun by day, the silvery moon by night,  
Twin fires of heaven, dispense for man their useful light.  
Where'er on earth his lot be sped,  
For man the clouds their richness shed,  
In gentler dews descend, or opening pour  
Wide o'er the land their fertilizing shower."

40-54. "Not such the doom  
Our sorrowing fathers heard of old,  
The doom that in dread accents told  
Of Heaven's avenging might, and wo, and wrath to come.  
Lo ! I have set thee on earth's stubborn soil,  
With grief and stern necessity to strive ;  
To wear thy days in unavailing toil,  
The ceaseless sport of torturing fiends to live.  
Thence to thy dust to turn, the worms' repast,  
And dwell where penal flames through endless ages last."

119-172. "Thrice holy He,  
The Spirit-Son of Deity !  
He called from nothing into birth  
Each fair production of the teeming earth ;  
He bids the faithful and the just aspire  
To join in endless bliss Heaven's angel choir.

38. "Cwide eft on-hwearf," the *sentence repealed*.  
 48. "Fus-leóth galan," the *death-song sing*.—Thorpe.  
 51. "Wyrnum aweallen," *burst open with worms*.  
 84. "Stæenne," contracted for "stænenne."  
 134. "Eall fela," *all of many things, or many things to perfection*.  
 148. "Sumum wig spéde," we have assumed for the common reading, "sumum wíges spéd," which leaves "gyfeth" in the next line without a subject. As the passage now stands, the meaning would be:

War success unto one  
 In the battle giveth.

261. "Fold-aerne faest," *in the earth-house fast*.

His love bestows on human kind  
 Each varied excellence of mind.  
 To some his Spirit-gift affords  
 The power and mastery of words:  
 So may the wiser sons of earth proclaim,  
 In speech and measured song the glories of his name."

"Some the tuneful hand may ply,  
 And loud before the listening throng,  
 Wake the glad harp to harmony,  
 Or bid the trump of joy its swelling note prolong.  
 To these he gave Heaven's right laws to scan,  
 Or trace the courses of the starry host,  
 To these the writer's learned toil to plan,  
 To these the battle's pride and victor's boast;  
 Where in the well-fought field the war-troop pour  
 Full on the wall of shields the arrows' flickering shower.  
 Some can speed the dart afar,  
 Some forge the steely blade of war,  
 Some o'er ocean's stormy tide  
 The swift-winged ship can fearless guide,  
 Some in sweet and solemn lays  
 The full-toned voice of melody can raise.  
 So heaven's high Lord each gift of strength or sense  
 Vouchsafes to man, impartial to dispense,  
 And of the power that from his spirit flows,  
 On each a share, on none the whole bestows,  
 Lest favored thus beyond their mortal state,  
 Their pride involve them in the sinner's fate."

*Illustrations of Anglo-Saxon Poetry, pp. 218-222.*

Mr. J. Conybeare remarks on this part,—“It will doubtless remind the classical reader of the exquisite choral song of Sophocles, in his *Antigone*, commencing *πολλὰ τὰ δεινὰ*; and the fine moral reflection with which it terminates would not have disgraced the composition even of the most philosophic poet of antiquity.”—Sharon Turner—*Hist. of the Anglo-Saxons*, Vol. III., B. IX., Chap. iii

## XIV. POEM MORAL AND RELIGIOUS.

From the *Codex Exoniensis*, pp. 104-107.

5. "Ríme," *from the number*.  
 12. "Saele brucan," *enjoy prosperity*.  
 15. "Wéges willian," *desire its way*.  
 21. "Goáru," unless intended for "geárum," with the usual mark over the *u*, ought probably to be read as the Gen. plural "geára."  
 36. "Wyrpo gehycgan," *chance his thoughts direct*.—Thorpe.  
 68. "Thá gehwylcum sculon," we have read for "Se gehwylcum sceal." Mr. Thorpe suggests, "Hý gehwylcum sculon," but we have preferred the relative.  
 99, 100. Love with gifts  
                   Those who have less,  
 A sentiment of true charity.  
 112. "Of-an," *grudges*.  
 116. "Béga," *of both*, sc. "egsa" and "ídel wuldor."

## XV. POEM ON THE ENDOWMENTS AND PURSUITS OF MEN.

From the *Codex Exoniensis*, pp. 293-300.

- 62-65           One is possessed of little,  
                   An unfortunate man,  
                   Yet is *he* versed  
                   In *the* qualifications of mind.  
 92. "Swá bíth wyrhtan riht," *as is proper for a wright*.  
 103. "Sum leotha gleáw," *one is skilled in the use of his limbs*.  
 113. "Arum," *with oars*.  
 177-180.       One is eager  
                   For *the* devil's warfare;  
                   Is ever against sins  
                   Ready for *the* fight.  
 189. "Lárum leoth-faest," *by instruction become an adept in songs*.

## XVI. POEM ON THE VARIOUS FORTUNES OF MEN.

From the *Codex Exoniensis*, pp. 327-333.

"This piece," says Mr. Thorpe, "bears the impress of originality, and is highly interesting as affording a few glimpses into the manners

and the bits of our forefathers, during a period when all our knowledge concerning them, beyond such incidents as enter the pale of history, is extremely vague and scanty."

35. "Sceal," understood after "sum."

40-51.        One shall in *the* wood  
                  From *a* high tree  
                  Wingless fall ;  
                  Shall be in flight, however,  
                  Hover in air,  
                  'Til that forthwith is not  
                  *The* wild tree's fruit ;  
                  When he unto *the* root  
                  Shall sink, of life deprived,  
                  Of soul bereaved ;  
                  Upon the ground shall fall ;  
                  *His* spirit is on *its* way !

"Lungre," we have read in the place of "lengre," which, to mean *anger*, as Mr. Thorpe has it, should be "leng," or at any rate "lengan," as the Acc. fem. agreeing with "hwile" understood.

64-83.        One shall on *the* curved  
                  Gallows ride,  
                  In death shall be suspended,  
                  Till that *his* spirit's casket,  
                  *His* carcass bloody,  
                  Broken shall be ;  
                  From him *the* raven there shall take  
                  *His* organs of vision,  
                  *The* swallow-coated one shall tear  
                  *Him* soul-less,  
                  Nor may he from that villany  
                  With hands defend *himself*,  
                  From *the* loathed robber of *the* air ;  
                  His life is departing  
                  And he skin-less,  
                  Hopeless of spirit,  
                  Pale on the tree  
                  *His* fate abides,  
                  With death-mist covered ;  
                  Unto him shall be *an* execrable name.

With regard to the sense in which "ridan" is here used, Mr. Kemble says, in his Gloss. to *Beowulf*, *sub voc.*,—" 'Ridan' is especially

applied to death by hanging, as we used to say, while the old three cornered gallows stood at Tyburn, 'to ride the three-legged colt foaled by an acorn.' . . . . So in Norse the gallows is called 'Hagbarth's horse,' from a hero of that name who perished by it. . . . An old form of condemnation says, 'einen dūren baum soltu reiten,' *aridum truncum equitabis*."—"Heáfod-sýna," lit. *head-visions*, reading the latter part of the compound in the plural—"Bíth . . . . scacen," is *being expelled*, we may say.

84. "Sumne" and "scealon," we have read for "sum" and "sceal."

100. With "sceal" in this line must be understood "feallan," or the like, unless the idea is supposed to be carried forward and contained in "ealdre linnan."

163. "Sneāre wraestan," with *rapid flexion*.

166. The MS. here reads, "naegl neome cende," for which a meaning cannot be assigned.

178. "So Waelisca," the *Welsh* bird.—Thorpe.

195. There can be no doubt that these last four poems are by one and the same hand. The internal evidence is strongly in favor of the supposition.

#### XVII. A FATHER'S INSTRUCTION TO HIS SON.

From the *Codex Exoniensis*, pp. 300-305.

8. "Deāg t̃hīn Gewyrhta, *thy Maker is excellency itself*, we may say: Mr. Thorpe, "If thy deeds be virtuous," retaining the reading of the MS., "gewyrhtu," which would require both "deāg" and "t̃hīn" to be in the plural.

15. "Efn elne t̃his," *perform with boldness this*.

46. "Ne gewuna wyrsan," *hold not converse with a worse one*, i. e. do not associate with such.

47. "Widon feore," *at any time through life*.

53. "Sý ymb ríce swá hit mæge," *be it as to power as it may*.

129. "And á sóthe tó-sýh," *and ever look to truth*.—"Tó-sýh," we have read for "tó-sygo;" Mr. Thorpe with the latter, "*And truth ever tell*," which even in that case would not express the precise import of the words.

189. The close of sentiments, which if published in Ancient Greece would have dignified the author with the name of philosopher.

## XVIII. SELECTIONS FROM BEOWULF.

From Kemble's *Beowulf*, pp. 1-220.<sup>1</sup>

## PROLOGUE.

Beowulf, one of the oldest Romances of the Anglo-Saxons<sup>2</sup> which have come down to us, and which connects that people with their

<sup>1</sup> "The Anglo-Saxon Poems of Beowulf, the Traveller's Song, and the Battle of Finnes-burh, edited, together with a Glossary of the more difficult words, and an Historical Preface, by John M. Kemble, Esq., M. A., of Trinity College, Cambridge. London, 1833."

<sup>2</sup> "The Romances of the Anglo-Saxons," says Mr. Wright, "hold historically the same place in literature which belongs to the Iliad or the Odyssey. Their subjects were either exclusively mythological, or historical facts, which, in their passage by tradition from age to age, had taken a mythic form. Beowulf himself is, probably, little more than a fabulous personage—another Hercules, destroying monsters of every description, natural or supernatural, giants, ogres, grendels, dragons. No weak or selfish feelings ever interfere with his straight course of heroic probity. Courage, generosity, and fidelity are his virtues. The coward, the niggard, and the traitor, whenever they are mentioned, are spoken of with strong marks of abhorrence. The weaker sex, though it has scarcely any share in the action, is always treated with extreme delicacy and respect. The plot of the poem is at once simple and bold. Among the other romances, that of Finn had for its subject the mutual injury of two hostile tribes, and acts of vengeance repeated until the one was vanquished and became dependent on the other. Sometimes the ladies stand forth as more active and powerful agents. Thus the romance of Offa was founded on the marriage of a king with a wood nymph, and the hatred with which she was regarded by his mother—a story frequently reproduced in the romances of the thirteenth century. The old German romance of the Niebelungen has for its subject the disastrous consequences which arose out of the vanity and petulance of two royal dames. The subject of that of Waltharius, preserved to us only in a Latin dress, is the escape of a prince and his affianced bride from the court of the Huns, where they had been detained as hostages."

"The only perfect monument of Anglo-Saxon romance which the hand of time has left us, is Beowulf. In it we discover, what was rendered more than probable by other considerations, that, after the Saxons had embraced Christianity, they carefully weeded out from their national poetry all mention of, or allusion to, those personages of the earlier mythology, whom their forefathers had worshipped as gods. But they went no further than this; the subordinate beings of the ancient superstition, the elves, nicors, and all the fantastic creatures of the popular creed, still held their places; for the Christian missionaries themselves believed in the spiritual and unseen world as extensively as their converts. The only difference was, that, whilst elsewhere these beings retained very nearly their original form and character, in the minds of the monks they became so many black demons and mischievous hobgoblins."

"That the early romances continued to be popular throughout the Anglo-Saxon period, is proved by many circumstances. Indeed, their heroes were

residence in Jutland, about the time of the emigration of Hengist and Horsa with their followers to the shores of Britain, is interesting

In most instances the direct ancestors of the Anglo-Saxon princes, and they must therefore always have been listened to with attention. Many of the nobles appear to have had such romances attached to the early history of their own families, as was the case with Waltheof. That they formed part of the poetry in which King Alfred, from his youth, took so much pleasure, is proved by the manner in which he introduces the name of Weland, one of the most renowned personages of the Teutonic mythology, into his translation of Boethius. The manuscript of Beowulf, and those which contain the fragments that remain of other romances, are all of the tenth century, the age in which chiefly the Anglo-Saxon vernacular literature was committed to writing, which shows that they were then popular. As late as the time of the Norman conquest, we are told of one of the companions of the Saxon Hereward, who had been named Godwin, 'because he was as valiant as Godwin the son of Guthlac, who was so highly extolled in the fables of the Ancients,' a clear proof of their general popularity at that time. And at the same time, as we learn from Hereward's anonymous biographer, there was one Leofric, 'his presbyter at Bourne,' who seems to have still exercised in part the craft of the minstrel, or *scôp*; for 'it was his occupation to collect the deeds of the giants and warriors out of the fables of the Ancients, or from the accurate relation of others, for the edification of his hearers, and to write them in English in order to preserve them.' Leofric appears to have acted, in some measure, as the bard of Hereward's family.

"We not only trace the preservation of these romances down to a comparatively late period, but we can discover marks of their continued influence in various ways. From time to time we detect them interweaving themselves with the graver recitals of the historian. As the Saxons became in course of time more and more finally settled in and identified with Britain, their recollections of their old country became continually less vivid, the traditions connected with it less definite, and they began to forget the meaning of many of the old legends, although they were still punctually handed down from father to son. In ages like those of which we are now speaking—indeed more or less in all ages—the popular mind ever connects its traditions with some object which is constantly before the eye, and thus the old romances were associated with new places. A particular tribe, who had brought with them some ancient legend, the real scene of which lay upon the shores of the Baltic, after they had been settled for a time in England, began to look upon it as a story connected only with the spot where they now dwelt, and to perpetuate the error by giving the name of its hero to some object in their vicinity. Thus came such names as Grimesby in Lincolnshire, Wade's Castle in the North, which took their names, one from Havelok's supposed foster father, the other from a Saxon or northern hero, whose legend appears at present to be lost, although it was still preserved little more than two centuries ago. Thus, too, the legend of Weland was located in Berkshire. It was in this way that the Onyles, or Angles, settled at an earlier period near Sleswic, became by degrees confounded with the East-Angles in England; and thus the romance of Offa, one of the ancient Angle princes or 'heroes,' was under the hand of the historian Matthew Paris transformed into a life of Offa, King of the Angles in our island. Some such pro

not only as an early monument of our ancestral language,<sup>1</sup> but also from the descriptions of life and manners which it contains, as well as

cess seems to have produced the more modern romance of Havelok, that of King Atla still preserved in Anglo-Norman and Latin, though in either form inedited, and perhaps all the other Anglo-Norman romances which form the cycle commonly attributed to the period of the Danish invasions, such as Guy of Warwick, Bevis of Hampton, and King Horn. In more than one instance we find the events of some older family romance mixed up with the life of an historical personage. Such, no doubt, was the origin of the history of Hereward's younger days, which his biographer acknowledges to be taken from what appears to have been a poem, written by Leofric of Bourne; and there are several incidents in it which are most remarkably similar to some parts of the romance of Horn, just mentioned. These were not the most humiliating transformations to which, in the course of ages, the Anglo-Saxon romances were condemned: as they had been originally formed in the childhood of nations, so at a later period they reappeared in the form of chap-books and ballads for the amusement of children; and it is more than probable that the great god Thor, the never-ceasing enemy of the Giants of the old Teutonic mythology, has degenerated into that popular but no less remarkable hero of the nursery, the famous Jack-the-Giant-Killer, the all-powerful hammer and the girdle of strength of the god having been replaced by the equally efficient sword of sharpness and the cap of invisibility."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 12-17.

<sup>1</sup> "It is remarkable," says Mr. Kemble, "that no notice whatever is taken of this fine poem by any Anglo-Saxon author: and although this is partly to be attributed to theological causes, it also furnishes a presumption that the invention of the work did not fall within the period embraced by their writings. In the absence therefore of all direct testimony, we must content ourselves with such an approximation as internal evidence will allow us to make, to the place and period which may claim the honor of its production. The date of the events described in *Bêowulf* is the middle of the fifth century: Hrôthgâr and Halga, two of the Danish kings actually reigning at the time, being, as recorded in our poem, the sons and successors of Healfdene the Second. As I shall have occasion to refer more than once to the story of these princes, I will give as much of their pedigree as is necessary in order to put the reader clearly in possession of the requisite knowledge. Frôda IV. reigned over Denmark, including most of the islands and the southernmost portion of the Scanian peninsula, A. D. 370. His sons were, 1. Ingeld; 2. Healfdene the second; 3. Frôda V. According to our poem, l. 117, Healfdene had four children, Heorogâr, Hrôthgâr, Halga, and Elan, a princess. Of these, Hrôthgâr and Halga reigned together in Scania: and, according to Suhm, Ingeld was king in Sieland. Johannes Magnus, and Saxo Grammaticus agree in making Ingeld contemporary with Healfdene: but then they not only give us a double set of Healfdenes, the successors of Frôda I. and Frôda IV., but also make Halga king of Norway, and Healfdene of Sweden; which according to the *Heimskringla*, and to our poem, l. 4956, was in the power of Eadgils. The history of Hrolf Kraki, Halga's son, which is adopted both by Torfæus and Holberg, agrees with our poem, l. 4223, in giving Frôda V., who, having murdered his brother Healfdene, was in his turn surprised and burnt to death by Hrôthgâr and Halga, leaving, according to our poem, a son, probably Hrôthwulf, with whom Hrôthgâr made



from allusions to national superstitions, the knowledge of which it has helped to perpetuate. Although complete as a poem in some re-

a lasting peace, giving him to wife his own daughter Fréa-ware, and associating him with himself in the kingly dignity. In the episode to *Beowulf*, from which we learn these particulars, Ingeld is mentioned as the woman-lover, and so answers to the character given of him by Saxo and Johannes Magnus: the arousing him from his state of lethargic luxury, by the remonstrances of his foster-father, (the famous *Starcathe*;) seems to be referred to in *L. 4260*, et seq.: and the recovery of his sword, (a legend there also mentioned, but with the details of which I am unacquainted,) is the subject of an allusion in the *Traveller's Song*, *l. 95*; perhaps this was from the sons of *Swerting*, by whom *Fróda IV.* was slain. It is worthy of observation, that although all the Norse genealogies, with the exception of the *Flatey Codex* where *Halga* is omitted, agree in making *Hróthgár* and himself partners in the kingdom, yet the Norse tradition is nearly universal, that after a time, *Hróthgár*, in consideration of large sums of gold, relinquished his share of it, and betook himself elsewhere; hence we hear but little of *Halga* throughout the poem: one account, however, asserts that they so divided the realm, that *Hróthgár* became lord of all the land, *Halga* of the water, that the latter was a famous sea-king, and that subsequently to the partition, *Hróthgár* altered the place of his metropolis, and founded *Roskeldia*, whence no doubt the story in our poem, of the building of *Heort*. According to *Torfaeus*, who I think puts these kings a little too late, *Hróthgár* was born, *A. D. 444*, and began to reign, *A. D. 460*. This, when we consider the traditional nature of the whole matter, agrees well enough with the *Song of the Traveller*, which makes *Hróthgár* contemporary with *Hermanaric* the *Ostro-Goth*, with the *Burgundian Guthhere*, (the *Gundebald* of *Greg. Turon.*, *Gundicar* of *Prosper. Aquit.*, *Gunnar* of the *Edda Saemundar*, and *Gunther* of the *Nibel. Nöt.*) and with *Attila* the Hun; consequently also with *Sigmund* the *Wælsing*, the *Sifrit* of the *Nibel. Nöt.*, the *Sigurdr Fafnisbani* of the *Edda. Saem.*, and whose slaughter of the dragon and other adventures, related in the *Scop's song*, (*Beow. l. 1750*), are expressly stated to have been as yet unknown to his hearers.

"So much for the Danish princes; a far more interesting question however remains: who was the hero of the poem, *Beowulf* the *Geát*? Perhaps had the *Skioldungar Saga*, mentioned by *Snorro* in the *Heimskringla*, come down to us, we should have had no difficulty in answering the question: as it is, much must be left to conjecture. I am, however, of opinion that he was an Angle of *Jutland* or *Sleswic*, for he was the friend and brother-in-law of *Hýgelac*, whose father *Hrethel* succeeded *Offa* on the Angle throne: according to Norse tradition this *Offa* (*Uffi*) was the son, according to our poem the nephew, of *Garmund* (*Wermund*) his predecessor. *Wermund*, *Uffi*, and *Huhlek* are in various Norse genealogies, published by *Langebeke*, placed immediately after *Hrolf Kraki*. (*Halga's* son;) but as it is quite certain that they never reigned in Denmark at all, and as the writers of these genealogies constantly put down in their lists the contemporary kings of neighboring lands, I consider those princes to have reigned in that order in Anglen during the periods of *Fróda IV.*, *Healfdene II.*, and *Hróthgár* in Denmark. *Torfaeus*, not knowing what to do with them in Denmark, at the time assigned for their existence by every tradition with which I am acquainted, and probably deceived by some such mistaken supposition as has made *Professor Conybeare*

spects, it is evident that it has suffered from the hand of time and from the influence of Christianity, in scenes and episodes, the preservation

(*Illust. of Anglo-Saxon Poetry*) consider Healfdene as the *immediate* successor of Beowulf the son of Scyld, the son of Scæf, assigns Garmund to A. D. 62. As he has chosen here to follow the incorrect Norse traditions, he was obliged to put this prince, whom he looked upon as a Dane, as far back as the first century, in order to get him into his list at all: and on this account, as well as some others, I hold 444 to be really too late for Hróthgar's birth, and that he was in fact, as stated by the Song of the Traveller, very nearly contemporary with Hermanaric, a supposition which coincides rather better with the probable date of Garmund's reign. Matthew Paris, in his life of Offa the king of East Anglia, which he falsely believed to be in England, gives the legend of Garmund and Offa as it is found in Johannes Magnus and Saxo, with all its marvellous details: and John of Brompton supplies us with the following line of Offa's pedigree: Woden, Wiclaet, Wernond, Offa, Dengelt, while in the Danish genealogies, in general it stands, Wiglet, Wermund, Ubbo, Dan II., and in one Runic record we have Wisleth, Wermund, Uffi, Dan, Huhlek. From all this, there cannot be a doubt that the Offa of Matthew Paris and John of Brompton is the Uffi, U'bo, &c. of Norse tradition: that he is the Offa of our poem, also, is evident from l. 3916, where a clear allusion is made to his dulness, until roused into action by the necessities of his people. Suhm cannot, therefore, I think, be right in placing Garmund and Offa, whom by the way he also considers to be Angle princes, as early as the third century. If, now, the traditions of our Saxon forefathers, brought with them to Britain; if the impossibility of putting Garmund, Offa, and Hygelac into the catalogue of Danish kings, without going back to the first century, and so giving the lie to the poems of Beowulf and the Traveller's Song, as well as the dates supposed by Matthew Paris and John of Brompton; finally, if the consideration of these kings, falsely so inserted in the Danish lists, to be contemporaries and not parts of the succession, warrant us in asserting them to have flourished in Sleswic and Jutland, during the reigns of Hróthgar in Denmark, of Eadgils and Ohtere in Sweden, we shall have a very sober and satisfactory account to give of the titles by which Beowulf is an Anglo-Saxon poem. Many minor circumstances conspire to render it probable that we owe it to Anglia; as for instance, the high terms of praise in which Gifa is mentioned; both our poem and the Traveller's Song describing him at some length as one of the most powerful and glorious of kings. But above all, the utter ignorance manifested by the author of Beowulf of all the minuter traditions current in Denmark; the German, far more than the Norse version of Sigurd's story, which coincides closely enough with the Nibelunge Nôt, and rejects the contents of nearly the whole second volume of the Edda Saemundar: the selection of an Angle or Geat, (for the Angles called themselves Geats also,) as the hero of the adventure; and the Saxon form of all the proper names, unite in taking our story entirely out of the circle of Northern Sagas. The opinion thus formed from observation of the dynasties, obtains confirmation from occasional geographical allusions in the poem. Thus the mention of the realm ruled by Beowulf and Hygelac as an island, which agrees very well with the nature of Sleswic, excludes Thorkelin's supposition that they dwelt in Pomerania; and is equally conclusive against their being inhabitants of East or West Gautland; the more so, as our Geats are separated from the Swesones

[illegible]

ing to other than the ancient belief of the inhabitants of the Jutish peninsula.

posterous story of its being a *rifacimento* of languages, it is more than probable that the tongue spoken by Hengest in Sleswic, was that of Aelfred the king, four centuries later, such provincial variations only being disregarded as always subsist in every stage of a language. To suppose the Anglo-Saxon derived from a mixture of Old Saxon and Danish, is at once to stamp one's self ignorant both of Old Saxon, Old Norse, and Anglo-Saxon, and to declare one's incompetency to pass a judgment upon the subject. I do not say that the poem which is now published was not written in England; but I say that the older poem, of which this is a modernized form, was shaped upon Angle legends, celebrates an Angle hero, and was in all probability both written in Anglen, and brought hither by some of the earliest Anglo-Saxon chieftains who settled upon our shores. The necessity of compressing within narrow limits what I had to say upon this very interesting subject, has compelled me to omit a multitude of remarks which would throw light upon the historical portion of *Beowulf*; the more important of these will, however, be found in the index of proper names.

"The MS. of *Beowulf* consists of two portions, written in very different hands, and differing very considerably in language: of these, the former portion is far the older, and serves to show that some few peculiarities of the Anglo-Saxon tongue which are found neither in Gothic, Old high Dutch, Old Norse, nor Old Saxon, were even among us gradually introduced by time; such for example is the *æ* which finally superseded *a* before *h* and *l* and certain combinations of these letters. Had I been able to complete my original plan, all these would have been carefully noted; as it is, I must content myself with recommending my reader to study the profound work of that great scholar to whom this book is dedicated: and of which I do not hesitate to say, that the *Deutsche Grammatik* is one of the most wonderful specimens of industry and philological acumen that are preserved in the records of man.

\* \* \* \* \*

"The only complete edition of *Beowulf* hitherto published, is that of Grimus J. Thorkelin, 4to. Hafn. 1815; but portions of the poem have appeared in the works of Conybeare and Sharon Turner; and a spirited paraphrase of it has been given in Denmark under the title of 'Bjowulf's Drape et Gothisk Helte-Digt fra forrige Aar-Tusinde af Angel-Saxisk paa Danske riim ved N. F. S. Grundtwig.' 8vo. Hafn. 1820. It does not beseem one editor to undervalue the labors of another, yet when a book appears, graced with an imposing name, there is danger lest by concealment of the truth the general cause of learning be made to suffer. Nothing but malevolence could cavil at the trivial errors which the very best scholars are daily found to commit, but the case is widely different when those errors are so numerous as totally to destroy the value of a work. I am therefore most reluctantly compelled to state that not five lines of Thorkelin's edition can be found in succession, in which some gross fault either in the transcript or the translation, does not betray the editor's utter ignorance of the Anglo-Saxon language. Even the works of Mr. Turner and Professor Conybeare, although in some respects immeasurably superior to Thorkelin's, are marked with mistranslations and false readings of no light kind."—*Preface to Beowulf*, pp. xx-xxx.

That this is an Anglo-Saxon poem, and that the hero is Germanic, there can

In our Selections we have in general followed Mr. Kemble's readings and suggestions, the correctness of which time and research have only helped to corroborate, carefully noting, however, the few instances in which we have thought proper to differ from that gentleman.

In the punctuation, as elsewhere, we have been guided by what we conceived ourselves to be the proper meaning of any particular passage, acknowledging, however, the assistance we have received from the invaluable version of the poem by the same author.<sup>1</sup>

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Lines 1-104, the Prelude, according to the common opinion

1-34.

Lo! we of the Gár-Danes,  
In days of yore,  
Of the illustrious kings  
The majesty have learned,  
How the nobles  
Carried out valor.  
Oft did Scýld the son of Sceáf

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be no doubt. It would be as unreasonable to doubt that the "Faëry Queen" was a production of the English muse, or the "Gerusalemme Liberata," of the Italian, and that the hero of the latter was a European. There is no evidence that the poem itself was ever composed in any other language than the Anglo-Saxon, while Beowulf the hero is not only a Geát, but succeeds a relative upon the Angle throne.

With regard to the authorities upon which Mr. Kemble builds his historical observations, Johannes Magnus, Saxo Grammaticus, and the Norse accounts in general, we are convinced that but little reliance can be placed upon them, as it is well known that the Scandinavians, in their early history, appropriated to themselves both Germanic traditions and Germanic characters, especially such as belonged to the districts in their own vicinity. Both the chronology and the history of "Beowulf," the "Scóp's Excursion," and the "Battle of Finnesburh," as far as each goes, are deserving of more credence, as these poems are artless narratives, and agree with each other in the facts which they set forth. Among other absurdities, that of giving kings to Denmark when Denmark as a country did not exist, is the greatest. As late as the first quarter of the fifth century, the Danes appear to have consisted of only a few small tribes, independent of each other, confined to the coast of Scania and the adjacent islands, with some of the opposite points of Jutland, the remainder of which was occupied by the Angles, Saxons, and Jutes, with Frisians to some extent in the southwest. The truth is, both "Denmark" and her "kings" belong to a much later age—at any rate to a period subsequent to the emigration of the Germanic occupants of Jutland to Britain. See further observations in the sequel of the notes to this poem, with what is said under the "Scóp's Excursion," xxi.

<sup>1</sup> "A Translation of the Anglo-Saxon Poem of Beowulf, with a copious Glossary, Preface, and Philological Notes, by John M. Kemble Esq., M. A., of Trinity College, Cambridge. London, 1837."

From *the* hosts of *his* foes,  
 From many tribes,  
*The* mead-thrones tear-away ;  
*The* earl became an object of terror  
 After *he* erst had been  
 An outcast found.  
 He therefore abode in comfort,  
 Waxed under *the* welkin,  
 Flourished in dignities,  
 Until him each *one*  
 Of the surrounding *peoples*  
 Over *the* whale's path  
 Must obey,  
 Must pay tribute :  
 That was *a* brave king !  
 Unto whom was *an* heir  
 Afterwards born,  
 Young in *his* dwelling-places,  
 Whom God had sent  
 As *a* comfort to *the* people ;  
 From fell-need knew *he*  
 That they had formerly suffered,  
 While prince-less  
 For *a* long time :  
 Upon them therefore *the* Lord of life,  
 The Ruler of glory,  
 Worldly honor bestowed.

"Gár-Dena," of the *Gár-Danes*; the general term "Dene" appears to have embraced several specific denominations, such as "North-Dene," "Súth-Dene," "Eást-Dene," "West-Dene," "Hleó-Dene," "Hring-Dene," "Gár-Dene," and the like. The last was probably either given or assumed from the "gár," the weapon in which they most delighted, or perhaps from their connection, as will be perceived, with their Germanic kinsmen, one of whom here celebrates their praises.—"Gefrunon," *learned by inquiry*, and not *by tradition*, as Mr. Kemble has it, especially if the Scóp who composed this poem was the same with the author of the "Excursion," (XXI.), or even another person living at or near the time to which the historical characters mentioned can be referred. But also compare "gefrunon," as employed here, with the same verb in the "Phoenix" . 1  
 "World-áre," i. e. in giving them a legitimate prince.

38. "Sceádo-landum in," i. e. the *shadow-lands*, i. e. the forest-country, either of Jutland, or of Norway and Sweden, but more probably of the latter, as the Gár-Danes occupied a portion of Scania. Mr. Kemble has, "sceáde-landum," which he renders 'the *divided lands*;' but we doubt the correctness of the latter compound.

40. "Góde," *with good*, i. e. with benefits.

51. "Him—gewát," lit. *departed with himself*, as the idea appears to be in all such cases, as if "him" was equivalent to "him-sylf," or "him-sylfe," when plural, comparing what has been said in Vol. I., Part I., Sec. IV., § 50. Doubt about the real nature of the idiom has prevented us from noticing it particularly before this.

59. "Thendun wordum weold," *while he possessed power of his words*, i. e. while he could speak.

62. "Lange áhte," *long had he held possession!* i. e. ruled his territories. Mr. Kemble, '*long he owned it*,' probably referring the idea to "brimes farothe."

63-104.      Where in *the* haven stood  
                   (The) ringed-prowed *bark*,  
                   Icy, and quick to set out,  
                   *The* vehicle of *the* prince.  
                   Laid *they* then  
                   *Their* beloved lord,  
                   *The* dispenser of bracelets,  
                   In *the* bosom of *the* ship,  
                   *The* illustrious *one* by *the* mast,  
                   Where was much of treasures,  
                   Of *treasures* from over *the* far ways,  
                   Of ornaments, *afore* brought.  
                   Heard I never of *a* comelier  
                   Bark fitted out  
                   With battle-weapons  
                   And with war-weeds,  
                   With bills and with mailed coats.  
                   Upon his bosom lay  
                   Of treasures *a* multitude,  
                   *Treasures* which were with him  
                   Into *the* flood's possession  
                   Afar to depart.  
                   By no means did they him less *provided*,  
                   With offerings equip,  
                   With far-famed riches,

Than did those  
 Who him at *the* beginning  
 Forth dispatched,  
 Alone over *the* wave,  
 A wretched being.  
 They moreover set up for him  
 A golden ensign,  
 High over head;  
 They let *the* deep bear him;  
 They gave him unto *the* ocean,  
 A sad spirit had they,  
 A mournful mood.  
 Men knew not  
 In sooth to say,  
 Men good in council,  
 Any men under *the* heavens,  
 Who received that freight.<sup>1</sup>

"Isig," *'glittering like ice,'* says Mr. Kemble; but it is probable that Scyld died in the winter, and that the vessel containing his body was sent out in a storm, as "*út-fus*" might imply.—"*Umbor-we-œndue*," we have read for "*umbor-wesende*," as necessarily agreeing with "*hine*." Mr. K., referring to this case, says: "Participles not unfrequently have this anomaly, and omit the *n*, which is regularly the sign of an adjective or participial Acc. masc. sing.;" but it is more the error of transcription in such instances, than the abandonment of a general principle in grammar. We will here observe that

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<sup>1</sup> Mr. Kemble, following the scribe, has, we think, erroneously separated what here precedes from what follows. He says that "in fact it has nothing to do with the rest of the story," but his assertion is predicated upon what he endeavors and is eager to prove, that Sceaƿ and Scyld are mythic characters, and not the immediate, but the remote ancestors of Beowulf the Scylding, and that the latter himself is the father of the "*Eponymi*" of all the Northern tribes. To the Scöp, however, who professes to have learned every thing by inquiry, Beowulf is as closely connected by descent from Scyld, as Healfdene is from him, and Healfdene, we are told, "awoke from him in turn," (*him oft onwóc*, l. 112); and he, moreover, represents them solely as kings of the Gár-Danes, or of one tribe of the Danes. Beowulf is even commended for having made friends unto himself while still in his father's support, (*on faeder feorme*, l. 42,) and Scyld and his history are still under consideration, which proves him to have been strictly his father, and not merely an ancestor. We would therefore remove "*‘unto I.’*" to the commencement of the Poem, regarding the connection of descent as unbroken, the object of the Scöp being to show the relationship between Hröthgár, one of the chief personages introduced to notice, and the Jutish, or Angle Sceaƿ and Scyld.



"umbor-wesendne" is considered by some equivalent to "cniht-wesendne." Compare l. 1065 and the "Scóp's Excursion," l. 77.—"Heáh," strictly forming a compound with "ofer;" otherwise we would be obliged to read "heáhne."

## CANTO I.

Which closes with an account of the monster Grendel—his disposition towards the reigning prince of the Gár-Dánes, his nature and origin.

110, 111. *His father had departed elsewhere,  
The prince from his dwelling,*

i. e. Scýld, his own father.—"Iwearf," we have read in its natural position, as required by rhythm. The sentence parenthetical.

118. "Gerímede," written for "gerímed."

120. "Raeswan," for "raeswa."

140. "Aefre gefrunon," *would ever inquire about*

163-166. *The hall rose aloft;  
High and with battlements curved,  
It awaited the hostile waves  
Of (the) loathed flame:*

sc. from the enemy in an inroad.

171-212. *Since the mighty spirit  
Uneasily  
Endured for a season,  
He, who in darkness abode,  
That he on each day  
Joy should hear  
Loud in the hall;  
There was the sound of the harp,  
The clear song of the minstrel.  
Sung he who was able  
The origin of men  
From far back to relate:  
He said that the Almighty  
The earth formed,  
A beautifully-bright plain,  
Which the water encircles;  
That he set, elate with triumph,  
The sun and moon  
To shine for light*

Unto *the inhabitants of the land*;  
 And decked  
*The districts of the earth*  
 With branches and leaves;  
*That* life also created *he*  
 For each *one* of kinds,  
 Of those which move about alive.  
 So the vassals  
 In joys lived  
 Happily,  
 Until that one began  
 Crime to perpetrate,  
 A fiend in hell.  
 The grim spirit was  
 Grendel called,  
 A mighty haunter of *the marches*,  
 He, who held *the moors*,  
 Fen and fastness;  
*The land of the monster race*,  
*The unhappy being*  
 Guarded a while,  
 After him *the Creator*  
 Had proscribed.

It is doubtful whether, in l. 202, as elsewhere in like allusions in this poem, "*gáest*," "*gást*," or "*gaest*," "*gist*," a *stranger*, a *guest*, should be read.—"*Mearc-stapa*," lit. a *march*, or *border stepper*; but although we have followed Kemble, we prefer Rask's reading, "*mére-stapa*," a *mere stepper*, or, *haunter of the meres*.—"Fifel-cynnes," lit. of *the Fifel kind*. See further, XXI., under l. 84.

213-228. This is one of those allusions belonging to a later date than that of the poem, and evidently an interpolation, as it breaks the connection with the opening of the next Canto, the first line of which, commencing with "*he*," i. e. Grendel, must be referred back to what precedes, without any interruption of the idea. We would even bring back Canto II. to l. 197.

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CANTO V.

Beowulf, not the Scýlding, who had been long dead, and whose grandson was now king of the Gár-Danes, but the son of Ecgtheow, the Geát, and the relative and friend of Hygelac, who at the same period occupied the throne of the Angles, having heard of the depre-

dations of Grendel, the "dark death-shade," resolves to visit Hróthgár and offer him the aid of his doughty arm. Accordingly, he embarks in a vessel with fifteen followers, and "about one hour of the second day," the "foamy-neck" had come to land under the shores of the Danes, upon which they step out: and render thanks to God, because "the wave-ways had been easy to them." They have been already descried by the "warder of the Scýldings, whose duty it was to keep the sea-cliffs," and who, "a fearless minister," rides down to the beach alone, to arrest the new-comers in their further progress. After inquiries on the one side, and satisfactory answers on the other, they are conducted by him until "they might perceive, strangely built, well-furnished, and variegated with gold, what was among the dwellers on the earth far the most celebrated of palaces beneath the heavens," when he leaves them to continue their way alone, with the following address: "It is time for me to depart; may the Almighty Father hold you in his protection, safe from your enterprise; I will to the sea, to keep guard against a hostile band."<sup>1</sup>

To our mind, the visit of Beówulf to Hróthgár was one of friendship and assistance to a house strictly Angle, a house established and rendered illustrious by the exile Scýld the son of Sceáf, the heroic glory of whose reign affixed the name of Scýldings to his people, and continued in his immediate descendants, Beówulf, the "breme," or *celebrated*, and Healfdene, i. e. Healf-Done; *Old Norse*, Half-Dán, or *the Half-Dane*, a name which indicates commixture of the Angle with Danish blood, through the marriage of Beówulf, Sceáf's grandson. And as Scýld or Skjöld is admitted to have been the founder of the "first race of Danish kings," allowing for the period (lange hwíle, l. 31) that they, the Danes, were without a prince, (aldorleáse, l. 30), and taking into the account the date of Hróthgár's reign, the theory advanced by us, (Appendix to Introduction), relative to the later immigration of that people as Scandinavians into Europe, will be confirmed. Indeed, at the date of the events of this poem, the Danish tribes ("múegtha," the plural of "múegth," a word indicating a *collection of relatives*, from "múeg," a *relative*, whence our reason for accenting it<sup>2</sup>) were not only few in themselves, but, as facts clearly testify, small in numbers, and more liable to be invaded by their enemies than to invade them, unless assisted by others. But at the same time, in this

<sup>1</sup> Kemble's Translation.

<sup>2</sup> With regard to the formation of tribes among the Teutonic peoples generally, compare ll. 130-133, for the manner in which that of the "Gár-Danes" was increased. It was probably very small, though unconquerably brave, even under Scýld.

poem, we behold the commencement of those inroads upon the Jutes which led to the first emigration of that people to Britain.<sup>1</sup>

637-662.     *The street was variegated with stone,  
The way directed  
The men in a body ;  
Their war-mail shone,  
Hard, hand-locked,  
Their ring-iron bright  
Sang in their trappings  
When they forward unto the hall  
In their dread armor  
Proceeded to go.  
Sea-weary they set down  
Their ample shields,  
Their steel-hard bucklers  
Against the wall of the building ;  
Turned then unto a bench,  
Placed their coats of mail in a ring,  
The war-devices of men ;  
Their javelins stood,  
The weapons of the sea-men,  
Closely stacked together,  
The ash-wood gray above ;  
The iron-band had been  
With weapons adorned.  
Then there a hero proud  
The sons of battle  
Concerning them as heroes asked.*

"Ufan," i. e. with their points down.—Lines 658, 659, Mr. Kemble

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<sup>1</sup> Supposing the Danes to have been led into the north of Europe by Odin in the latter part of the third century, after the probable dispersion of then tribes upon his death, we would have an interregnum for the Gar-Danes until they adopted the "god sent" Scyld, (the Norse Skjöld, or "Skjöldr," and their reputed son of Odin himself,) and the regular succession given by the Scép, the whole harmonizing exactly with the chronology in the "Excursion" and the "Battle of Finnesburh," and with the date of characters and events recorded in this poem. Are the historical facts in these productions, of admitted antiquity, to be set aside for supposititious Norse accounts? for accounts which are acknowledged to be such in a great measure? which not only purloin from the Germanic, but also from the Hebrew, traditions to swell out a long genealogy for their kings? See also Appendix to Introduction, and the "Scép's Excursion."

renders, "*the iron-crowd was glorious upon the weapons,*" referring "iron-threat" to the weapons and not to the men.

670. "Ne seáh ic ell-*th*éodige," *never saw I strange persons.*—"Ell-*th*éodige;" "ell" being the proper form of the first part of this compound and no other than the radical "ell," in "elle," *the rest*, "elles," *else*, "ellor," *elsewhere*, and the like.

694. "Wendla leód," a *prince of the Wendels.*—"Wulfgár" was either an exile, or an adventurer at the court of Hróthgár, more probably the latter. Compare what Tacitus says about the custom of the young Germanic nobles in seeking adventures out of their own communities: "Principes pro victoria pugnant; comites pro principe. Si civitas in qua orti sunt longa pace et otio torpeat, plerique nobilium ad crescentium petunt ultro eas nationes, quas tum bellum aliquod gerunt, quia et ingrata genti quies, et facilius inter ancipitia clarescunt magnumque comitatum nonnisi vi belloque tueare."—*De Germania*, C. 14.

It was through the wandering Scóp, we are told in the poem, that Beowulf received intelligence of Hróthgár's need from the visitation of Grendel, and perhaps Wulfgár himself had been previously informed of the sufferings of the Gár-Danes in the same way, *they* had been endured for a long time.—

"Forthám syththan wearth

Ylða bearnum

Undyrne cuth,

Gyddum geomore:—

Therefore became *it* afterwards

Unto *the* sons of men

Openly known,

In songs mournfully.

ll. 297–300.

712. "Mid his eorla gedriht," *with the company of his earls.* Mr. Kemble says: "It is an anomaly of 'gedryht,' that it generally remains undeclined after Prep. which require a Dative, v. l. 1260, 1318, 3343, 'mid *th*ás wil-gedryht,' Cod. Verc. i. 1831, where the pronoun itself is undeclined. So also in the Acc. s. it remains without inflection, l. 236, 771, 1451, Caed. 148, 217." But the omission of a terminating *e* in a MS. is no evidence that the word is really undeclined, especially when it is generally found inflected in the same case or cases. And again, with regard to "mid," it must appear to every one conversant with the language, that it very often governs the Acc. when signifying *along with*, but when *with*, as instrumental, the Dat. or Abl. It is certainly an anomaly for a declinable word to be found uninflect-

ed, but a still greater one, when a pronoun appears with the same word undeclined. In the case of "mid *ṭhās* wil-gedryht" referred to, "*ṭhās*" is the Acc. fem. agreeing with "gedryht" wanting the proper termination. It is better never to suppose the rules of grammar as set aside, when it can be avoided, making an exception at all times, however, in favor of archaic forms.

716. "Cuthe he duguthe *ṭheaw*," *he knew the rule of ceremony*.—Kemble.

730. "Nó *ṭhū* him wearne *geteóh*," *do not thou resolve upon a denial to them*.

732. "Glaedman," 'but on the contrary the *pleasance*,' sc. "*ṭhínra* gegn-cwida."—Kemble.

## CANTO VIII.

Hunferth, one of Hróthgár's warrior-courtiers, being jealous of Beówulf's expedition, challenges him to a further account of himself, and especially about his famed swimming-match with Breca, or Brecca, the son of Beánstán, lord of the Brondings. The subject is carried into Canto IX.

1003. "*Mæertha*," governed by "*má*."—"Ṭhón" for "*ṭhám*," the Dat. in the place of "*ṭhý*," the Abl., as explained in Vol. I, Part I, Sec. XI, § 33, or perhaps the Abl. plural, upon the same principle.

1027. "*Aehte*," we have written for "*æht*."

1035. "*Ethel*," in the place of which in the MS. appears the Rune "*ethel*," which has the same signification.

1050. "*Niht-langne fyrst*," lit. a *night-long space*.

1065. "*Cniht-wesende*," *while lads*, we may say.

1086. "*Weallende*," we have written for "*weallendu*," which cannot be considered a correct form.

1094. "*With láthum*," *against the loathed ones*.

1097. "*Helpe gefremmede*," *afforded help*.

1102. "*Fah feónd-scátha*," the *many-colored foe*, says Mr. Kemble, but "*feónd-scátha*" denotes more than *foe*, having reference to the monsters by which he was attacked as *fiends*.

## CANTO IX.

It is evident that the subject should not be divided at this place. What immediately follows is but a continuation of Beówulf's account of his battle with the sea-monsters during his swimming-match with Brecca, closing with the passing of the "*mead-cup*" around, and the

retiring of Hróthgár to his rest, when he commits "the best of houses" during that night to the keeping of Beówulf against the assault of Grendel.

1116. "Deóran sweorde," *with (my) dear sword.*—"Deóran," here the definite state, with the pronoun necessarily understood.

1120. "Mán-fordáedlan," *the evil-doers.*

1132. "Láde," *from their way.*

1140. "Unfaegne," *not yet doomed to die.*—Thorpe

1140. "Nicoras uigene," *nine nicors.*—The nicor was a fiendish water-spirit, the dread of sailors, and according to Mr. Komble, "yet subsists in the Neck, Nix, &c., of various Northern tribes, even perhaps in our own common appellation for the devil."

1146. "Hwealf," perhaps better, "hwealfe."

1150. "Fære," we have read for the plural "fara."

1151. "Feore," *with life.*

1170. "Thaes," *for which thing.*

1187. "Swithe onsittan," *have very much regard for.*

1207. "On salum," *pleased, happy, lit. in delights.* With this line should commence Canto IX.

1224. "Ful gesealde," *presented the cup.*

1248. "Gelyfde," *should trust.*

1290. "Ne" should be read in this line, as the idea is evidently negative.

1293. "Scádu-helma gesceápu," *the creation of shadow-coverings.*

1298. "Guma otherne," *one man another.*

1311. "Gemyne mæcrthe," *remember thy reputation.*

1314. "Ne bith ~~thé~~ wilna gád," *nor shall there be unto thee any goad of desires, i. e. you shall lack nothing that you may want.*

1316. "Aldre," *with life.*

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#### CANTO XI.

Beówulf's grapple with Grendel, who after devouring one of his companions has seized upon our hero. The subject is carried into the next Canto.

1421. "Wód under wolcnum," *proceeded under the welkin.*

1426. "Se," understood with "forma," "~~thæt~~" being the neuter idiomatic with the verb.

1435. "Dreámum bedæled," *cut off from joys.*

1437. "Faeste," we have read for "faest," as required to agree with "dura."

1461. "Wist full wénne," a *feast full of hope*, i. e. one that promised much delight.

1476. "Slat unwearnum," *tore him unawares*.

1479. "Syn-snaédum," *morsel after morsel, without stopping to breathe*, as the compound expresses.

1482. "Eall gefeormod," *eaten up all*, even to the *feet and hands*, as in the next line.

1488, 1489. We consider and have expressed these lines as parenthetical, referring the action to Grendel. They may be thus understood:

*He reached towards him,  
The fiend with his hand.*

1490. "Se," *who*, referring to "rinc," i. e. Beowulf. Mr. Kemble would refer Beowulf's action back to "raehte," reading "hand" with it, but such reference would make the construction rather awkward.

1492. "And with earm gesaet," *and fixed upon his arm*, we may say: Mr. Kemble—"And raised himself upon his elbow," which, apart from other considerations, would require "earm" to be in the Dative.

1498. "On elran menn," *among stranger men*, for "elran" can be no other than a comparative form. Mr. Kemble makes it positive.

1514. "Fingras burston," *his fingers gave way*.—Kemble.

1518. "Hwaer," perhaps, in *what manner*, an unusual meaning of the word, but not impossible.

1522. "Wiste his fingra geweald," *he experienced the power of his fingers*, sc. Grendel, Beowulf's.

1555. "Listum," or *cunningly*.

1569. "Hell-haefte ou," *in the embrace of the grave*.

## CANTO XX.

Grendel's mother has visited Heorot to avenge the death of her son, and carried off Aeschere, who was unto Hróthgár "the dearest of his heroes, in the condition of a comrade," and "a powerful warrior."

2658. "Aer-gód," we may say, *possessed of the bravery of the olden time*: Mr. Kemble, *valiant*, "perbonus," or, *exceeding brave*

2667. "The," in *that*.



2679. "Feor," *for a long time.*

2680. "Gestæled," *founded, established.* In the next line, "~~thæc~~the," *as.*

2688. "Dohte," *was good, availed, sc. "hwylcra wilna," for any desires.*

2699. "Gewíslicost," *with the greatest certainty.*

2705. "Nemne," we have written for "naefne."

2710. "Nó hfe faeder cunnon," *they do not know any father.*

2714, 2715. "Hfe . . . werigeath," *they guard.*—Gröndel had not been killed by Beówulf, but had finally escaped from him, not, however, without receiving a wound which was afterwards discovered to have been mortal.

2723. "Míl gæmearces," *a mile distant, lit a mile of distance.*

2729. "Nihta gehwám," *every night.*—"Gehwám," used for "gehwære," as an archaism; "niht," as the Old Gen. "nihtes" shows, having been originally either masculine or neuter, but more probably the former.

2737. "Heorot hornum trum," *the hart strong with horns.*

2751. We can recall no description of scenes in nature, either in Homer or in Virgil, more graphic than the one here closing. We regret that the want of space has prevented us from translating it.

#### CANTO XXVII.

Beówulf having finally ascended the throne of the Geáts, after a long reign finds himself the subject of hostile attacks from "a fire-drake," a "guardian of hidden treasures" in his neighborhood, whom one of his subjects had offended. The subject of this Canto is the close of his battle with the "worm," who vomits fire and smoke, during which, deserted by all his followers, who "turned to the wood to save their life," except his relative, the faithful Wígláf, he received a mortal wound from the poisonous claws of the enemy.

5389. "Gecynde," *by nature.*

5403. "Wael-seax," we have read for "wael-seaxe," which would be the Dat. or Abl., and require the adjectives in the next line to undergo a corresponding change; and the same would be the case, if "seaxe" should be retained as a feminine form. Mr. Kemble says that the noun is here feminine, but it is better to suppose the *e* a superfluous addition, than to admit such an anomaly.

5416. "Sithes sig-e-hwfl," *a time of victory in his expedition.*—Kemble.

5457. "Gifed," we have written for "gifethe," which is evidently incorrect, both as to form, and on account of the rhythm of the line. The form is not archaic.

5461, 5462. As Beowulf is here said to have reigned fifty years over his people, and as his reign did not commence until some time after he had left the court of Hróthgár, who at the time of his visit was "eald and unhár," by fixing the period of the latter, we can ascertain that at which this poem could not have been written.

5466. "Guth-winum," *with warriors*.

5475-5477. The sentiment here put in the mouth of Beowulf is one that would have done honor to the knightly character of later times. Throughout the poem, indeed, he appears as a knight *sans peur et sans reproche*, and in his exploits, not unlike the far-famed of subsequent romance.

5496. "Máthm," we have written for "máththum," as a much better form.

CANTO XLIII.—BEOWULF'S OBSEQUIES.

6275. "Swá he béna wæs," *as he had requested*, lit. *as he was a requester*.

6284. "Of swíc-þhóle," *from the wood devourer*; "swíc-þhól," according to Mr. Kemble, being "a mythic and primaeval name" for fire. 6293-6306. The sense interrupted from the illegibility of the MS.

6308. "Hlæw on lide," a *mound*, or *tumulus*, looking *upon the sea*.

6311. "Wíde tó seónne," *to be seen from far*.—"Seónne," we have read for "sýne," as being a better construction.

6323. "On horde," referring to the treasure taken from the "eorth-dráca."

6331. "Swá hit ið wæs," i. e. while in the possession of the dragon.

6333. "Hilde-deórra," *dear in war*, (i. e. to the departed hero,) and agreeing with "aethelinga" in the next line, we have read for "hilde-deóra," *of beasts of war*, which Mr. Kemble suggests and adopts.

6339. "Sylfe sprecau," would *themselves speak*.

6342. "Duguthum," *with praises*.

6346. "Ferhthum fréoge," *in soul love*.—"Ferhthum," the plural, either because "man" denotes people in general, or to express the greater regard and affection.

6350-6359. Thus greatly lamented  
The people of the Geáts  
Their lord,

*Thus mourned his household retainers ;  
 They said that he was  
 Of earthly kings,  
 Of men, the mildest,  
 And the gentlest,  
 To his people the most gracious,  
 And of glory the most desirous.*

Mr. Kemble here adds the following note, which we cannot forbear quoting :—

6359. "The obsequies of a Teutonic hero are of interest enough to require a note ; the more so that I have abstained from taking notice of the scattered allusions which occur in the poem. The principal points are the feast ; the raising of the mound ; the burning or burial of the body, both of which modes were common long before the introduction of Christianity ; the throwing upon the pile, or into the mound, of jewels, arms, and warlike implements ; finally, the sacrifice of hawks, hounds, horses, and even human beings, slaves or free. Hildeburh's son was slain upon Hnaef's funeral pile ; l. 2221, &c. Swáwa caused herself to be buried with her deceased husband ; Brynhild killed herself upon Sigurd's pile : ' Brynhildur vildi eigi lífa eptir Sigurth ; hon let drepa þræðla sína átta, ok fimf ambóttir ; þá lagdi hon sik sverði til bana.'—Gudr-q. I. The circumstances are related more at length in another poem of the Edda, which I shall be excused for citing, as a better description could not be given :

' Brenni enom Huuska  
 A hlith adra  
 Mína þíóna  
 Meniom gavfga,  
 Tweír at havfdom  
 Ok tweír havkar ;  
 Þá er avllo skipt  
 Til jafnathar.

Þwíat hanom fylgia  
 Fimm ambottir,  
 Atta þíónar  
 Ethlom góthir,  
 Fóstr-man mitt  
 Ok fatherni  
 Þat er Buthli gaf  
 Barni síno.'

' Crement illo Hunnico  
 Ad alterum latus  
 Meos famulos  
 Monilibus decoros,  
 Duo ad caput,  
 Et duo accipitres ;  
 Ita sunt omnia partita  
 Aequali modo.

Nam eum comitentur  
 Quinque ancillae,  
 Octo servi  
 Natalibus generosi,  
 Mancipium meum collactaneum,  
 Et hereditas (patrimoniale)  
 Quam Buthlius dedit  
 Soboli suae.'

Sigurd. q. iii, 62. 65.

Slaves and women could not enter Wael-heal, and one does not see why they were sacrificed: upon this point there may possibly have been a difference of opinion in the North. Certain it is that the jewels, arms, and chariots were supposed to be for use in a future world. In a passage which I am about to cite, a chariot and a saddle are placed in the mound, that the hero may take his choice between riding or driving to Valhalla; the passage in question is remarkably complete and interesting, and I therefore give it at full length. Haralldr Hilditavnn was old and infirm, but he thought shame to die in his bed; he would perish more like a king, *eigi vil ek þenna dauthan, at deyja í lauginni, vil ek deyja miklu konungligarr.* So he called together all his champions, and after a fierce battle against Hringr the king, he fell as a hero should fall. This was the order of his funeral: ‘*oc annan dag aptir at morni, laetr Hringr Konúgr kanna valinn, ok leita at líki Haralds Konúgs, fraenda síns, ok var mskill herr valseins fallinn yfir, þar sem líkit lá; var þá orþinn mithr dagr, er líkit fannst, ok valrinn var rofinn; ok lét Hringr Konúgr þá taka lík Haralds Konúgs, fraemda síns, ok þýv af blóth, ok búa vinn vegliga eptir foruri síthvenju, lét leggja líkit í þann vagn, et Haralldr Konúgr hafði till orrostu; ok eptir þat lét hann kasta mikinn havg, ok lét þá líki hans aka í þeim vagni, á þeim hesti, er Haralldr Konúgr hafði til orrostu, ok lét svá aka í hauginn; ok síðan var sá hestr drepinn. Ok þá lét Hringr Konúgr taka þann Sothul, er hann sjálf hafði rithit í, ok gaf þann Haralld Konúgi, fraenda sínum, ok bath hann gera hvárt er hann vildi, ritha til Valhallar etha aka; ok þá lét hann gera þar mikla veizlu, ok veita útferth Haralds Konúgs, fraenda síns. Ok áthr enn haugrinn vaeri aptir lokiinn, þá bithr Hringr Konúgr til gánga allt stórmenni ok alla kappu, er víth voru staddir, at kasta í hauginn stórum hringum, ok góthum vǫpnum, til saemdr Haralds Konúgi Hilditön; ok eptir þat var aptir byrgthi haugrinn vandlīga.*’

Fornald, Ság. i. 387.

“Here the hero was not burnt; and Beowulf requests a simple burial, l. 891, &c.; though afterwards his body was committed to the flames. The death-feast, l. 891, the raising of the mound, l. 6306, and the casting of treasures therein, l. 6321, are all enumerated in this passage, of which however the most characteristic part is the slaughter of the horse, giving the saddle, and placing the hero in his chariot. Similar to this last proceeding is the exposure of the sea-king in his ship: thus Seyld, the foundling, returned over the waves to the dark and shadowy regions of the unknown world. Many more details might have been adduced; but I did not wish to encumber my pages with them: what I have here brought forward is enough to show—what every quota-

tion made in these notes has been brought forward for the purpose of showing—the antiquity, and close connection of the languages, religious feelings, and manners of the various Teutonic tribes. From the earliest times we have been united together by a community of household gods, of institutions, of speech, of thought: to us is owing all the might and majesty of modern Europe;—let the progeny of those Goths who hewed down the hundreds of thousands of Attila upon the plains of Chalons, not forget this, when another Calmuck invasion threatens, not the supremacy, but the political existence of the Germanic races!"

XIX. THE BATTLE OF MALDON, AND DEATH OF THE EALDERMAN BYRHTNOTH—A FRAGMENT.

From Ebeling's *Angelsächsisches Lesebuch*, collated with the text as given in Thorpe's *Analecta Anglo-Saxonica*.

PROLOGUE.

This but a fragment, though a large one, of a poem which presents a vivid picture of Anglo-Saxon patriotism and heroic sentiment, in an age more or less fraught with evil to the nation from the incessant attacks of its Danish enemies, only makes us regret that it has not come down to us entire. Byrhtnóth is a fine specimen of the warrior-nobleman of the time and people, ready to peril his life in the service of his liege lord, and a fair type of the Christian knight of a later day, if not the knight in reality, as he afterwards appears in an institution the germ of which had begun to develop itself in the Angle polity long before the Northman dared lose sight of his own heathen coasts, and which we find simultaneously shooting forth among the Frankish conquerors of Gaul, and the Gothic masters of the Spanish peninsula. The feelings to which the "Ealderman" gives utterance while lying upon the "camp-stéde," apart from the generous courage that he has displayed against the "wicings," strongly interest us in his fate; while equally characteristic are the speeches attributed to his followers, the "proud thanes," (wlance thegnas,) when they resolve to perish on the field, or avenge the death of their lord. The scene is laid in A. D. 993.<sup>2</sup>

<sup>1</sup> A result which we fear, while these notes are going to press, is destined to be brought about through the suicidal policy of "democratic Germany." Vienna has fallen under the dominion and influence of the Slavon, who now claims the banks of the Danube, of the Saave, and the Drave, and will shortly affect those of the Rhine. But far better that he should both affect and occupy the shores of the Bay of Biscay, than that political and social anarchy should overwhelm Europe in one wide-spread ruin.

<sup>2</sup> "The only known manuscript of this valuable fragment," says Mr.

We here subjoin the broken part of what precedes the text as presented by us :

" \* \* \* brocen wurde.

Het *thá* *hyssa* hwaene.

Hors forlæstan.

Feor afysan.

And forthgangan.

Hiegan *tó* handum.

And \* \* \* hige gódum.

\* \* \* *thæt* Offan mæg.

Aerest onfunde.

*Thæt* so eorl nolde.

Yrmtho gethólian.

He let him *thá* of handon.

Leófre fleógan.

Hafoc with *thæs* holtes

And *tó* *thære* hilde stóp.

Bé *tham* man mihte oncnáwan.

*Thæt* se cniht nolde.

Wácian aet *thám* wíge.

*Thá* he *tó* waepnum feng.

Eác him wolde Eádríc.

His ealdre gelæstan.

Freán *tó* gefeohte.

Ongan *thá* forthberan.

Gár *tó* gúthe.

He hæfde Gode gethanc.

*Thá* hwíle he mid handum.

Healdan mihte.

Bord and brád-sword.

Beót he gelæste.

*Thá* he aetforan his freán.

Feohtan sceolde."

3. " *Rád* and *raedde*," *rode and counseled*.

15. " *Heorth-werod*," *household retainers*.

19. " *Wicinga ar*," the *herald of the "wotcings."*

21. " *On-beot*," *with threatening*.

29. " *Beágas* with *gebeorge*," *rings, or bracelets with security*.

45. " *Freothe*" should probably be read in this line in the place of " *freóde*."

50. " *And eow frithes healdan*," *and observe peace with you*.

53. " *Wand wácne aesc*," *brandished his flexible ashen-spear*.

59. " *Hí willath eow to gafole*," *they will unto you as tribute, sc.*

" *syllan*," as in the next line.

62. " *And ealde sword*," *and old swords, i. e. swords the edges of which had been long tried*.

68. " *Micle láthre spell*," *a much loather message*.

89. " *Grim guth-plega*," *grim battle-play*.

99. " *Lucon*," *kept them off from each other*.

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Thorpe, "perished in the fire at the Cottonian library in 1731. That the poem was not wholly lost, is owing to the zeal of Thomas Hearne for publishing every curious monument connected with early English history, who printed it as prose at the end of his edition of *Johannis Glastoniensis Chronicon*. The chief of the Northmen, though not mentioned by name, was undoubtedly the famous king Olaf Tryggvason. See *Saxon Chron.* aa. 993, 994, and Lappenberg's 'England under the Anglo-Saxon Kings,' ii. pp. 156-169."—*Preface to Analecta Anglo-Saxonica*, p. x.

103. "Pantan stréam," *Panta's stream*, the Blackwater, in Essex, upon the banks of which the battle took place.

104. "Fræse," a noun of doubtful import, but see Glossary.

120. "Ceólan sunu," *Ceóla's son*.

140. "Thá," *then*, as "thá," *when*, precedes, l. 135, and "láthe" is the indefinite form of the adjective.

171. "Thone wíg-hagan," lit. *the battle-hay*, or *battle-hedge*, i. e. *a dense body of shields*.

197. "His swuster sunu," *his sister's son*, i. e. Byrhtnóth's.

204. "Swenges ne wyrnde," (he) *could not parry the stroke*.

209, 210. "Búr-thene," and "thæet," we have here adopted for "burthen," and "thá." "Byrthen," says Mr. Thorpe, referring to this place, "should probably be 'búr-then:' where, supposing Edward to be the son of Byrhtnóth's 'búr-thegn,' (*chamberlain*), and 'thá' an error for 'thæet,' the passage, 'thanc gesæde . thám búr-thene . thæet he byre hæfde,' becomes intelligible, viz. *he gave thanks to his chamberlain that he had (such) a son*."

227. Perhaps for "heard" in this line, "hyrde" should be read.

236. "Súthernne gár," a *Southern dart*, i. e. a dart that had been shot from the side of the Saxons,—Southern in contradistinction to the weapons of the Northmen.

280. Here we have a Northman's arrow shot back.

290. "And gerenod swurd," *and ornamented sword*.

312-326. Thank *I* thee, Ruler of nations,  
For all the delights  
That I in *this* world have experienced ;  
Now have I, merciful Creator,  
Most need,  
That thou unto my spirit  
A boon wilt grant,  
That my soul unto thee  
*Its* departure may take,  
That into thy kingdom,  
Lord of angels,  
*It* with peace *may* enter ;  
Unto thee come I a suppliant  
That it hell-miscreants  
May not insult !

328. "Hæðene scealcas," the *heathen villains*,—which shows the contempt in which the Northman was held by the Saxon.

343. "He gehleop thone eóh," *he leaped upon the barb*.—"Eóh,"

to which corresponds the Rune "Éh," introduced in the extract given from the *Legend of the Discovery of the Cross*, under the *Poems on the Day of Judgment*, and there having the same meaning.

356. "Hit sēnig maeth wære," *it any credit were.*

380. "Other twéga," *the one or the other.*

412-414. Unto me is that greatest of harms,  
He was both my relative  
And my lord.

444. "Thá he on meorc rád," *when he on the marches rode.*

457-471. I that do promise,  
That I hence will not  
A foot's space flee,  
But will further go,  
Avenge in the contest  
My lord beloved.  
Nor me shall they 'bout Sturmere dwelling,  
Heroes firm,  
With words reproach,  
Now that my friend lies low,  
That I lordless  
Home should depart,  
Should from the battle turn,  
But me shall weapon seize,  
Sword-edge and iron-point.

486. "Feores hí ne róhton," *for life they recked not.*

495. "Se gysel," *the hostage*, who had probably been mentioned before in the lost portion of the poem.

504. "Flán genéhe," *arrows in abundance.*

519. "He bráec thone bord-weall," *he broke the shield-wall.*

534, 535. And the cuiras sang  
Some mournful lay.

553. "He lág thegenlice," *he lay in athane-like manner.*

559. "Faeges feorh-hús," *the fated one's soul-house, i. e. his body, or perhaps, breast.*

601. "Be-healfe," we have written as a compound preposition, which it here really is, governing "hláforde," the Dat., "healfe" itself being in the same case, as depending on "be."

616. "The thám guthe forbeáth," *who had fled from the battle.*



## XX. JUDITH—A FRAGMENT.

From Thorpe's *Analecta Anglo-Saxonica*.

The subject of this fine poem, of which, as of the Battle of Maldon, only a fragment remains to us, is taken from the Apocrypha of the Old Testament.<sup>1</sup> The remains of Canto IX. we here subjoin :

" * * * tweóde gifena.	Wín hátan wyrcean georne
In thys(um) giunan grunde.	And eallum wundrum thrymlic.
Heó tháer thá gearwe funde.	Girwan up swaesendo.
Mund byrd aet thám máeran	Tó thám het se gumena baldor.
Theódne.	Ealre thá yldestan thegnas.
Thá heó áhte maeste thearfe.	Híe thæt ófstum miclum.
Hyldo thaes behstan Déman.	Raefdon rond-wíggende.
Thæt he híe with thaes hebstan	Cómon to thám rican theódne.
brogan.	Feran folces raeswan.
Gefrithode, frymtha Waldend.	Thæt wæs thy feóthan dogore.
Hyre thaes Faeder on roderum.	Thaes the ludith hyne.
Torht-mód tithe gefremmede.	Gleáw on gethonce.
The heó áhte trumne geleáfan.	Ides aelf-scínn.
A to tháem Aelmihtigan.	Aerest gesóhte."
Gefraegen ic thá Holófernus.	

Judith has now been in the camp of the Assyrians four days, and Canto X. opens with a description of the feast given on the occasion, as recorded in the Sacred Account.

3. "Wlance to wín-gedrince," *valiant in wine-drinking*.

40. "Nítha geblonden," *he polluted with crimes*.

59-61. "Tháer . . . inne," *wherein*.—"On-symbel," *at all times*.—"Nihtes," *by night*.

69. "Mihte wlitan thurh," *might look through*.

78. "The néar," *the nearer*.

110. "Ut of thám inne," *out of the room*.

116. "Nehstan sithe," *for (the) last time*.

128. "Scúrum heardne," *lit. hard with scourings*

136-138. The author of the Poem makes Judith here call upon the

<sup>1</sup> "This," says Mr. Thorpe, "was first printed as prose at the end of Thwaites's Heptateuch. The text now given is from the Cottonian MS. Vitell. A. 15. This fragment leads us to form a very high idea of the poetic powers of our forefathers. The entire poem, of which it probably formed but an inconsiderable part, must have been a truly noble production."—*Preface to Analecta Anglo-Saxonica*, p. x.

three persons of the Godhead, supposing, with many moderns, that the doctrine of the trinity was perfectly understood by the Jews in all ages before the coming of Jesus Christ. So the term "Nergend," *the Saviour*, frequently occurs, as in ll. 62, 127, 133, and elsewhere.

141. "Me thearfendre," *for me greatly needing it*.

147. "Forgyf me, swegles Ealdor," *grant unto me, Ruler of the sky*.

170. "With hyre weard," i. e. "with-weard hyre," *towards her*.

194. Supposing "gesne" to have here the meaning of *mutilated*, "be-aefstan," *behind*, must be predicated of "láeg." The idea appears to be that his "foul carcass" (fúla leáp) remained behind, while his "ghost" departed "elsewhere," (ellor), sc. "under newelues," l. 206.

213. "Hýht-wynna léas," *deprived of the delights of hope*.

227. "Hyra bégea nést," *containing provision for them both*.

296. "Weras, wíf, sámód," *men and women together*.

318. "Tó behthe," *as a proof*.

353. "Berath línde forth," *bear forth the banner*, lit. the *linden*, of which the Teuton banners were usually made.

379-394.     The shields rattled,  
               Loud resounded,  
               At which the lank *one* rejoiced,  
               The wolf lurking in the wood,  
               And the dusky raven,  
               A bird greedy of gore,  
               Both from the desert,  
               That for them the men of the country  
               Thought to prepare  
               A glut among the fated;  
               But in their traces flew  
               The eagle for the repast yearning,  
               The eagle hoary of feathers;  
               (The) swallow-coated one  
               The war-song sang,  
               Sang (the) horny-beaked.

414. "Hilde-naedran," the *serpents of war*, i. e. "flána scúras."

461. "Mergen-collan," *at the breaking of morn*, perhaps.

513. "Góde orfeorme," *deprived of good*, i. e. *destitute of resources*.

514. The idea here previously expressed in part by "gristbítian," l. 512.

515. "Thá wáes hyra tíres aet ende," *then was of their glory at an end*. See Vol. I., Part II., Art. XIV.

529. "Gesne," a contraction for "gesnne."

592. "Lyt-hwon," but very few.

620. "Anes monthes fyrst," for the space of one month.

## XXI. THE SCOP'S EXCURSION.

From Ebeling's *Angelsächsisches Lesebuch*, collated with the text in the *Codex Exoniensis*, pp. 318-327. Mr. Thorpe styles this poem the "Scop, or Skald's Tale."

### PROLOGUE.

This piece is usually styled the "Traveller's Song," but we think erroneously, as it evidently consists of two parts, Widsith's own narrative, and an introduction by another minstrel, through whom it is more than likely that we have received the Excursion itself. Mr. Thorpe considers it "an episode from some lost epic," and Mr. Wright, "a fragment of some old romance;" and from the abrupt manner in which it commences, it would seem to be either the one or the other, more probably the latter. The Scop, who seems to have belonged to the Myrgings, (ll. 8, 9), flourished in the former half of the fifth century, being a contemporary of Hermannric, of Offa, Ongentheow, and Hróthgár, apparently surviving them all, which must assign a later date to the composer of the prelude, placing him, perhaps, in the succeeding age, and helping to identify him with the author of "Beowulf," and of the "Battle of Finnes-burh." There can be no doubt, however, that he lived before the emigration of the Angles to Britain, since he alludes to Hermannric's "hám" as being *east from Anglen*, (eástan of Angle), which he would not have done, if he had been in Britain at the time he wrote; and we may suppose him to have been an Angle himself, and to have learned the "Excursion," if not from the mouth of Widsith, from some one who had enjoyed his acquaintance, especially as the Myrgings in the days of Offa had paid feudal allegiance to the Angles. The Scop would seem to have made his narrative long after the period of his travels, as he uses the past tense in every case; and probably in his old days, since he dwells with so much pleasure upon the favors he had received from sovereigns whose courts he had visited, as well as upon the distinction shown to the minstrel wherever he had himself gone.

1. "Widsith," a name probably given the Scóp by his contemporaries, from his extensive travels.

8. We have read "him" in this line, in the place of "hine," at the suggestion of Mr. Thorpe, as "onwácan" does not seem to convey the idea of *begetting* in any case, but always has the intransitive sense of *being born*. Compare *Beowulf*, l. 112. Kemble retains "hine."

10. "Mid Ealhilde," *with Ealhilde*. "She was the daughter of Eádwine, (Audwin), king of the Langobards, and wife of Eádgils, king of the Myrgings. Her mission to Hermannric, king of the Ostro-Goths, was apparently one of peace."—*Thorpe*.

12. "Forman siðe," (the) *first time*.

13. "Hréth-cyninges," *of the fierce king*. Mr. Thorpe: "*of the Hréth-king*." Compare l. 114.

20. "Mægthum wealdan," *governing tribes*.

23. "Eorl æfter oðrum," i. e. in due succession.

25. "His ðeoden-stole," *in his dominion*, we may say, or, *on his throne*.

29. "Alexandreas," probably Alexander the Great, who is not represented as living at the time, but of whom with others the Scóp had learned by inquiry, l. 34. So also with regard to the mythic Hwála.

35. "Weold," *ruled*, evidently meaning in his own day.

39. "Cáser," the Constantinopolitan sovereign of the time.

49. "Breoca," supposed to be the Breca, the son of Beánstán, mentioned in *Beowulf*, ll. 1007-1037.

50. "Billing Wernum," *Billing*, the *Werns*, who were closely related to the Angles, as might be inferred from the title of a code—"Leges Anglorum et Wernorum," in which the two people are associated. "The Billings," says Thorpe, "were an old noble Saxon race," which might make the Werns a division of the Saxons.

53. "Fin, Folcwalding," *Finn*, the *son of Folcwalda*.—This Finn, a prince of the Friesians, is mentioned in Cantos XVI. and XVII. of *Beowulf*, where his fortunes form the subject of an episode sung by Hróthgár's minstrel in the halls of Heort. That episode we here subjoin, along with the "Battle of Finnes-burh," to which reference has already been had, and which indeed is but a fragment, and a small one, as Finn's name does not appear in what remains, although essentially connected with the subject of the poem. We merely accent the text.

From *Beowulf*, ll. 2119-2311:

Thaér wæs sang and sweg.  
Sámod ætgaedere.

Fore Healfdenes.  
Hilde-wisan.

Gómen-wudu greted.  
 Gid oft wrecen.  
 Thónne heal-gámen.  
 Hróthgáres scóp.  
 Aæfter médo-bence.  
 Máenan scolde.  
 Finnes easerum.  
 Thá hie se faer begeat.  
 Haeleth Healfdena.<sup>1</sup>  
 Hnaef Scýldinga.  
 In Frés-waele.  
 Feallan scolde.  
 Ne huru Hildeburh.  
 Hérian thorfte.  
 Eótena treówe.  
 Un-synnum wearth.  
 Beloren leofum.  
 Aet thám lind-plegan.  
 Bearnum and bróthrum.  
 Hie on gebyrd hruron.  
 Gáre (w)únde.  
 Thaet wæs geomuru ides.  
 Nalles hólínga.  
 (H)oces dóhtor.  
 Meotod-sceafst bemearn.  
 (Si)ththan morgen cóm.  
 Thá heó under swegle.  
 (G)eseón meahte.  
 Morthor-beálo maga.<sup>2</sup>  
 (Th)áer he áer maeste heold.  
 Woroldo wyne.  
 Wíg ealle fornam.  
 Finnes thegnas.  
 Nemne feaum ánum.  
 Thaet he ne mehte.  
 On tháem methel-stéde.  
 With Hengeste.  
 Wiht gefeohtan.  
 Ne thá weá-láfe.  
 Wíge forthringan.

Theódnes thegne.  
 Ac hig him gethingo budon.  
 Thaet hie him oðer flet.  
 Eal ge-rýmdon.  
 Healle and heáh-setl.  
 Thaet hie healfre geweald.  
 With Eótena bearn.  
 Agan móston.  
 And aet feoh-gyftum.  
 Folcwaldan sunu.  
 Dogra gehwylce.  
 Dene weorthode.  
 Hengestes heáp.  
 Hringum wénede.  
 Efne swá swithe.  
 Sinc-gestreónum.  
 Faettan goldes.  
 Swá he Frésena cyn.  
 On beór-séle.  
 Byldan wolde.  
 Thá hie getrúwedon.  
 On twá healfa.  
 Faeste friothu-waere.  
 Fin Hengeste.  
 Elne unflitme.  
 Athum benemde.  
 Thaet he thá weá-láfe.  
 Weotena dóme.  
 Arum heolde.  
 Thaet tháer áenig mon.  
 Wordum ne worcum.  
 Waere ne bráece.  
 Ne thurh inwit-searo.  
 Aefre ge-máenden.  
 Theáh hie hira beág-gyfan.  
 Bánan folgedon.  
 Theóden-leáse.  
 Thá him swá gethearfod wæs.  
 Gyf thónne Frýsna hwylc.  
 Frencen<sup>3</sup> spraece.

<sup>1</sup> (1) Healfdenes.<sup>2</sup> (1) Mages.<sup>3</sup> (1) Frencan.

Thæs morthor-hétes.  
 Myndgiend wære.  
 Thónne hit sweordes ecg.  
 Syththan scolde.  
 Ath wæs ge-æfned.  
 And icge gold.  
 A-hæfen of horde.  
 Here-Scyldinga.  
 Betst beádo-rinca.  
 Wæs on bael gearu.  
 Aet thaem áde wæs.  
 Eth gesýne.  
 Swát-fáh syrce.  
 Swýn eal-gylden.  
 Eofer íren-heard.  
 Aetheling manig.  
 Wúndum awyrdded.  
 Sume on waele crungon.  
 Het thá Hildeburh.  
 Aet Hnaefes áde.  
 Hire-selfre sunu.  
 Sweoloth befaestan.  
 Bân-fatu baernan.  
 Aud on bael dôn.  
 Earne on eazle.  
 Ides gnornode.  
 Geomrode giddum.  
 Guth-rinc astáh.  
 Wand (with) wolcnum.  
 Wael-fýra maest.  
 Hlynode for hláwe.  
 Háfelan multon.  
 Ben-geáto burston.  
 Thónne blôd aet-spranc.  
 Lâth-bíte lices.  
 Líg ealle for-swealg.  
 Gæsta gifrost.  
 Thára the thaer guth fornam.  
 Béga folces wæs.  
 Hira blæd scacen.

## XVII.

Gewiton him thá wígend.<sup>1</sup>  
 Wica neósian.  
 Freóndum befeallen.<sup>2</sup>  
 Frýs-land geseón.  
 Hámas and heá-burh.  
 Hengest thá-gyt.  
 Wael-fágne winter.  
 Wunode mid Finnel.  
 Unhlitme.<sup>3</sup>  
 Eard-gemunde.  
 Theáh-the he meahte.  
 On mére drifan.  
 Hringed-stefnan.  
 Holm storme wol.  
 Won with winde.  
 Winter ythe beleác.  
 Is-gebinde.  
 Oth-thæt other côm.  
 Gear in geardas.  
 Swá nú-gyt déth  
 Thá-the syngales.  
 Séle bewítiath.  
 Wuldor-torhtan weder.  
 Thá wæs winter scacen.  
 Faeger-foldan bearm  
 Fundode wrecca.  
 Gist of geardum.  
 He tó gyrr-wraece.  
 Swithor thóhte.  
 Thonne tó sœ-láde.  
 Gif he torn-(ge)mót.  
 Thurh-teón mihte.  
 Thæt he Eóten(a) bearn.  
 Inne gemunde.  
 Swá he ne fo(r)-wyrnde.  
 Worold-raedenne.  
 Thónne him Hunláfing.  
 Hilde-leóman  
 Billa sele(st).

<sup>1</sup> (?) Wigende.<sup>2</sup> (?) Befealne.<sup>3</sup> (?) Unhlitme

On bearm dyde.  
 Thaes wæron mid Eótenum.  
 Ecge cutha.  
 Swylce forþth-frecan.  
 Fin eft begeat.  
 Sweord-beálc slithen.  
 Aet (his)-selfes hām.  
 Siththan grimme grípe.  
 Guthláf and Osláf.  
 Aester sǣe-sithe.  
 Sorge mǣndon.  
 Aet-witon weána dǣl.  
 Ne meahte waefre-mód.  
 For-habban in hrethre.  
 Thá wæs heal hroden.

Feónda feorum.  
 Swilce Fin slaegen.  
 Cýning on corthre.  
 And seó cwen numen.  
 Sceótend<sup>1</sup> Scyldinga.  
 Tó scyp on-feredon.  
 Eal in-gesteald.  
 Eorth-cýninges.  
 Swylce hfe aet Finnes-hámi.  
 Fiudau meahton.  
 Sigla searo-gimma.  
 Híc on sǣe-láde.  
 Dríhtlice wíf.  
 Tó Denum feredon.  
 Laeddon tó leódom.”

THE BATTLE OF FINNES-BURH—A FRAGMENT.<sup>2</sup>

“ . . . nas byrnath.  
 Næfre hleoðrode thá.  
 Hearo-geong cýning.  
 Ne thís ne dagath eástan.  
 Ne hér dráca ne fleógeth.  
 Ne hér thísse healle.  
 Hornas ne byrnath.  
 Ac hér forþ-berath.  
 Fugelas singath.  
 Gylleth graeg-hama.  
 Guth-wudu hlynneth.  
 Scýld scefte on-cwyth.  
 Nú scíneth thés mona.

Wathol under wolcnum.  
 Nū arisath weá-daéda.  
 The thísne folces nith.  
 Fremman willath.  
 Ac on-wacnigeath nū.  
 Wígend<sup>3</sup> mine.  
 Habbath eowre land (ǣht).  
 Hicgéath on ellen.  
 Windath on órde.  
 Wesath on móde.<sup>4</sup>  
 Thá arás monig.  
 Gold-heáden thegn.  
 Gyrd e hine his swurde.

<sup>1</sup> (?) Sceótende.

<sup>2</sup> “The circumstance of our having a part of the very romance,” says Mr. Wright, “which the bard is introduced singing, gives a singular air of verity to the pictures of early manners in this interesting poem. The fragment first printed by Hickes, and reprinted in Kemble’s *Beowulf* under the title of ‘The Battle of Finnes-burh,’ was found by the former, as he says, in a MS. of semi-Saxon Homilies in the Archbishop’s Library at Lambeth. It has since been sought there more than once, but without success. Perhaps it was the leaf pasted down in the binding of some MS. which belonged to a very different subject; and, if this be the case, it is certainly very desirable that it should be found, as, by separating it from the cover, more might possibly be discovered than Hickes was aware of.”—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 6, 7. London, 1842.

<sup>3</sup> (?) Wigende.

<sup>4</sup> (?) An-móde.

Thá tó dura eodon.	Gárulf gecrang.
Drihtlice cempa.	Ealra áecest.
Sigeferth and Eaha.	Eorh-búendra.
Hyra sweord getugon.	Guthláfes sunu.
And aet othrum durum.	Ymb hyne gódra faela.
Ordláf and Guthláf.	Hwearf-lacra hraer.
And Hengest-sylf.	Hraefen wandrode.
Hwearf him on láste.	Sweart and sealo-brún.
Thá-gyt Gárulf.	Sword-leóma stód.
Guthere stýrodo.	Swylce eal Finnes-buruh.
Thæt he swá freólic feorh.	Fyrenu wære.
Forman siþe.	Ne go-fraegn ic naefre wurthlicor.
Tó thære healle durum.	Aet wera hilde.
Hyrsta ne bæran.	Sixtig sige-beorna.
Nú hyt nítha heard	Sel gebaéran.
A-nyman wolde.	Ne nefre swá noc hwítne médo. <sup>2</sup>
Ac he fragl ofer eal.	Sel for-gyldan.
Un-dearninga.	Thonne Hnaefe guldon.
Deór-mód haeleth.	His haeg-stealdas.
Hwá thá duru heolde.	Hig fúhton fif-dagas.
Sigeferth is mín nama, cwaeth he.	Swá hyru nán ne feol.
Ic eom Seogena leód.	Driht-gesitha.
Wrecten wíde cuth.	Ac hig thá duru heoldon.
Fela ic weána gebád.	Thá gewát him wúnd haeleth
Heardra hilda.	On wæg gangan.
The is gyt hér wítod.	Sáede thæt his byrne.
Swáe thér thū-sylf tó me.	Abroccn wære.
Secean wylle.	Here-sceorpum hrór.
Thá wáes on healle.	And eac wás his helm thýrl.
Wael-slíhta gehlyn.	Thá hine sona fraegu.
Sceolde célod bord.	Folces hyrde.
Genumon <sup>1</sup> handa.	Hú thá wígend <sup>3</sup> hyra.
Bán-helm berstan.	Wúnda genaeson.
Buruh-thelu dynede.	Oththe hwaether tháera hyssa...
Oth aet thære guthre.	

57. "Hnaef Hocingum," *Hnaef*, the *Hocings*. This is the same Hnaef whose name appears in the foregoing extract from *Beowulf*, and in the fragment of the latter poem.

61. "Saeferth Sycgum," *Saeferth*, the *Sycgs*. This is the Sigeferth mentioned in the "Battle of Finnes-burh."

<sup>1</sup> (1) Genumen.

<sup>2</sup> A doubtful line.

<sup>3</sup> (1) Wigende.



66. "*Holen Wrosum,*" *Holen*, the *Wrosns*.—"the Ostroen and Westroen, in Pomerania," says Mr. Thorpe, and adds,—"*Lappenberg* and *Ettmüller* surmise that the *Wrosns* may be the Scandinavian race, from whom the present Russians derive their name, and who first became known in the ninth century." But if the *Wrosns* were the ancestors of the "present Russians," and descendants of the ancient *Roxolani*, they could not have belonged to the "Scandinavian race," or more properly, the Scandinavian division of the Teutonic race, the race to which they belonged being, in that case, without a shadow of doubt, the Slavonic.

69. "*Offa weold Angle,*" *Offa was governing Anglen*. "This," says Mr. Thorpe, "was *Offa*, (*Uffo*), the son or nephew of *Garmund*, (*Wermund*), and ancestor of *Higelac*, famed for his duel with the Saxon prince *Hildebrand* and his comrade *Swend*, on an island in the *Eider*, near *Rendsborg*. Though an *Angle*, *Saxo* makes him a *Dane*, influenced apparently by the Scandinavian propensity of transferring to the North the traditions of the *Teutons*." But chronology forbids us from considering *Offa* as an ancestor of *Higelac*, though the two were undoubtedly related; and with regard to the use of the word "*Teutons*," *Germanen*, would have been better, the Scandinavians themselves being *Teutons*.

70. "*Alewih Denum,*" *Alewih*, the *Danes*.—"Alewih," the Anglo-Saxon for the Norse "*Ole*." "*Alewih*," says the same author, "is *Ali*, (*Ole*, *Oluf*), the natural son of *Fridleif*, who was treacherously murdered by *Starkodder*, while in a bath, at the instigation of his brother *Frøde IV*. *Offa* and *Ali*, though here brought into contact, are placed far apart in *Saxo's* catalogue, but in points of chronology, I believe the poet to be more trustworthy than the historian."

71, 72. "*Thára manna . . . ealra,*" of all those men,—the sovereigns just enumerated, and living in the time of the *Scóp*.

75. "*Geslöh,*" acquired.

82. "*Ane sweorde,*" with one sword, i. e. by single combat.

83. "*Mearce gemaerde,*" (he) enlarged his border, or extended his marches, sc. "with *Myrgingum*," on the side of the *Myrgings*, l. 84. Mr. Kemble, in his "Postscript," (*Beowulf*, p. xxxiii.), would render "*gemaerde*," settled, sc. by his duel.

85. "*Bí Fífel-dore,*" upon the *Fífel-dor*.—"Apparently," says Mr. Thorpe, "the *Eider* is designated, its ancient name (*Egidora*, *Agidora*, *Egdora*, *Egidur*), of which *Eider* is merely a contraction, being, no doubt, an analogous compound of '*Agis*,' (A. S. '*ege*,' O. N. '*aegir*'), terror, and '*dor*,' porta. The origin of this denomination is unknown. Thus, '*fífel-cyn*,' '*fífel-streám*,' horrid, frightful race, or stream.

O. N. 'fimbul:' so 'fimbul-vetr,' 'fimbul- $\mathfrak{t}$ hul,' &c." And Mr. Kemble: "'Fifel-dor' denotes *the door, or gate of monsters*, magical or ghostly beings, probably the marshy, uninhabited boundary-land, which was almost universally peopled, by popular tradition, with all kinds of evil spirits." But the name may have been originally applied to the *mouth* of the Eider *alone*, as the door by which the monsters of the deep entered the stream, or because they congregated there in large numbers, as they usually do at the mouths of all rivers. See further, *Gloss. sub voc.*

89. "Hróthgár," the same individual whom Beowulf relieves from the persecutions of Grendel and his mother; the founder and lord of Heort mentioned in l. 97.

94. "Wicinga cyn," either the "wicings," or pirates, or the inhabitants of Wic on the isle of Rugen. With the accent, if the former.

95. "And Ingeldes."—"Ingeld," says Mr. Thorpe, "according to Saxo, was the son and successor of Frode V. king of Denmark, or rather Leire, while here and in Beowulf, he appears as king of the Heathobards, and foe to Hrothgár." But here also the poet is deserving of more confidence than the historian.

106. "Folgate wide," in a *wide retinue*, reading "folgate" in the place of "folgade." Mr. Thorpe, with the latter, "*was a follower in the suit of some patron.*"

138. "And mid Rüm-Walum," and with the *Roman foreigners*.

140. "Mid Aelfwine," with *Aelfwine*,—Alboinus, or Alboin, king of the Langobards.

149, 150 "Sercingum," . . . "Seringum,"—if these are oriental nations, the lines should be omitted; but they probably both belonged to the east of Europe. See further, *Gloss. sub nominibus*.

154. "Geweald áhte," *possessed authority over*, sc. "wyn-burga," *joyous cities*, l. 153, and referring to the gay cities of southeastern Europe, or of the Greek Empire.

155. "Wélena" and "wilna," we consider as common names, and governed like "wyn-burga" by "geweald," the Scóp intending to designate the wealth and high authority of the Constantinopolitan Caesar.—"Wélena," we have read for "Wiolane."

156. "Weala rices," the *realm of the foreigners*,—the non-Teutonic peoples, and here as distinguished from the "Rüm-Walas" mentioned above, or those under the dominion of Rome.

159. "Mid Lidwicingum," with the *Lidwicings*, or the inhabitants of Llydaw, or Armorica,—the Bretons. See also *Gloss. sub nom.*

163–168. Probably ought to be rejected from the text, as the work of a later hand

170. "Ongen-Myrgingum," in the place of "ongend Myrgingum," which Mr. Thorpe renders "and *again with the Myrgings.*" But are not the "Ongen-Myrgings" the same as the "With-Myrgings," l. 236?

181. "Six hund," i. e. the number, whence the verb and participle in the singular.

183. "Gescýred," *scored.*

184. "Scilling-ríme," "*in shillings reckoned,*" says Mr. Thorpe, and adds, in a note on the line, "*Literally, in shilling number;* which may be either a phrase in use at the period, signifying some peculiar way of reckoning money; or may signify that the 600 sceats were noted in shillings on the bracelet."

194. "Otherne," sc. "ethel."

205. "Thóne wit Scilling," *when I and Scilling.*—"Scilling," a minstrel who appears to have belonged also to the Myrgings.

206. "Scíran reorde," *in clear voice.*

232. "Ingentheow," the same person as "Ongentheow," l. 62.

244. "Aetlan leódum," *against Attila's people.* Widsith, therefore, had visited Wulfhere and Yrmhere before the death of Attila, which occurred in A. D. 453.

249. "Thæt," idiomatic for "thá."

258. "Wundnan golde," (those) *adorned with gold,* sc. "Wudga" and "Hama," the chiefs.

269-286. Thus roving,  
 With *their* compositions go about  
*The* gleemen of men  
 Through many countries,  
*Their* wants say,  
 Words of thanks utter,  
 Always south or north  
 Some *one* meet with  
 Well versed in songs,  
 Unsparing of gifts,  
 Who before *his* nobility desires  
*His* sway to raise,  
 Earliship to perform,  
 Until all departs,  
 Life and light together.  
*He* who works praise  
 Has under *the* heavens  
 Firmly established jurisdiction.<sup>1</sup>

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<sup>1</sup> Of the office of the Scóp, and of the high estimation in which he was held

## XXII. THE WANDERER.

From the *Codex Exoniensis*, pp. 286-293.

This piece consists of two parts, the Lament of an Ancient Scóp, whom war and destruction had driven from the "mead-hall" of his chieftain, and from his country, and lines by a later hand, in which what remains of the poem itself is enchased as a precious stone, or preserved as a relic. To whom we owe its preservation, as that of all the older poetry of the nation, is unknown.

2. "Are gebíðeth," *experiences compassion.*
9. "Wáðan wraec-lástas," *tread exile-tracks.*
10. "Wyrd bíth full-araed," *his fate is fully conjectured.*
16. "Uhtna gehwylce," *each morning.*—"Gehwylce," the Old Abl. in the same case as "uhtna."
22. "Ic tó sóthe wát," *I know in sooth.*
23. "In eorle," *in a man.*
24. "Indrihten ðeaw," *a noble quality.*—"Indrihten," *lordly, noble, commendable,* we may say.
33. "Dóm-georne," *those fond of exercising sway.*
43. "Geára-iú," *years ago.*
45. "Hrusan heolstor bewráh," *the earth's cave hid.*
47. "Winter-ceárig," *worn down with years.*
60. "Sorh tó geferan," *sorrow as a companion.*
62. "Leófra geholdna," *'of (his) kind dear ones remaining,'* reading "geholdna" in the place of "geholena," which would mean *concealed*, and in the definite state.
72. "Wyn eall gedreás," *joy has all fallen!*
81. "Þinceth him on móde," *it seemeth unto him in mind*
86. "Swá," *as when.*
93. "Bathian brim-fugas," *the sea-fowls bathing.*
96. "Gemenged," predicated of "hrím" and "snáw," separately.
99. "Sáre," *painful,* and to be referred to "bennua."
107. "Fleótendra," *of the sea-faring.*
118. "Gesweorce," *it may sadden.*
132. "Ne tó hraed worde," *nor too quick in speech,* reading "worde" in the place of "wyrde."
138. "Aer he geáre cunne," *ere he be well experienced.*—Thorpe.

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by the Teutonic peoples, see Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 3-7. London, 1842.

149. "Míssenlice," agreeing with "weallas," l. 152

162. "Sumpe fugel oth-báer," *one a bird has borne away*. Mr. Thorpe conjectures "fugel" to mean here *a ship*, but the passage appears to have reference to the bearing away of children by birds of prey.

166-168.      One with gory-countenance,  
                 In an earth-pit  
                 Has a man hidden.

172. "Laeste," in the *least*—the Old Ablative

173. "Eald-enta geweorc," the *works* of the *ancient giants*. Mr. Thorpe: "the *old works of giants*;" but "eald," from its position, can only be compounded with "enta."

183. "Cwóm," here used in the sense of *is*, as "hwaér" is never used in the place of "hwider;" nor would either *has come*, or *has gone*, express the idea of the Scóp.

185. "Gesetu," the plural, and idiomatic with "cwóm," the singular.

197. "Fornamon," the plural, with "þrýrth," "waepen," and "wyrð," as nominatives.

200. "Wyrð se máera," *Fate the powerful*. The use of "wyrð" proves the antiquity of the older part of this poem, and generally that of all others in which it is found. The word was rejected from the poetry of the nation belonging to the period succeeding the introduction of the Gospel, as savoring too much of heathenism. Perhaps among no other people was conversion to Christianity more thorough than among the Anglo-Saxons, as the abandonment of their previous literature to a great extent partly testifies. It was even alleged as a charge against Dúnstán, that he learned "the vain songs of his countrymen," probably with a view to their preservation; and from his well-known zeal in behalf of literature, we may owe no little of the earlier poetry that remains to us.

222. "Gesæt him sundor aet rúne," *sat him apart in meditation*.—"Him," here as explained under Beówulf, l. 51.—"Sundor," in this place, as its form shows, an adjective agreeing with "he" understood.

228-230.

Well shall *it* be unto him who seeketh mercy for him,  
Comfort, from his Father in *the* heavens,  
Where all dependance for us abideth.

A sentiment which shows the preserver of the Ancient Scóp's Lament to have been a Christian, and perhaps coming from the pen of Dúnstán himself.

## XXIII. THE BANISHED ONE'S COMPLAINT.

From the *Codex Exoniensis*, pp. 441-444.

▲ We have changed the title of this poem from that of the *Exile's Complaint*, which is evidently incorrect, inasmuch as the burden is not the complaint of one who has been banished from his country, but who, through the influence of enemies, is left behind by his lord when departing upon some expedition, and still further, sent off to one of the most desolate and retired districts of the parts in which he lived, to take charge of a herd, without any other shelter for his head than what nature afforded.

2. "Ful-geomorne," a *full-sad* one, reading "geomorne" for "geomorre," in which the second *r* is plainly an error of the transcriber, since as the Abl. adverbially, "geomore" alone would have been the proper form.

5. "Hwaet ic yrntha gebád," *what miseries I have endured*.

10. "Aerest," *first of all, especially*, which we have added from l. 11.

16. "Landes," governed by "hwaér," l. 15.

18. "Folgath sécan," we may say, *to engage in service*.

19. "Wineleás, wrecca faer," *a friendless, wretched journey*.

20-22. A change from the following reading—

For mínre weá-thearfe  
Ongunnon thaet thaes mannes  
Mágas hycgan,

in which "for" is substituted for the "faer" of the preceding line.

23. "Thurh dyrnne gethóht," *through dark thought*.

30. "Heorde," we have read for "heard." Mr. Thorpe: "Her heard," taken together, as a proper name, with "heht" in the preceding line, *promised*, and "niman," *to take*, sc. along with him. The last we would render, *to take charge of*, a sense in which *take* alone is used to this day in English.

34. "Furthon is mín hogu geomor," *indeed is my mind sad*.

35. "Thá ic me ful-gemaecne," *since I fully-matched with me*.

41. "Blithe gebaero," *blithe dispositions*, sc. "wit," l. 42.

49. "Feor genóh," *far enough off*.

50, 51. "Fela . . . faehtha," i. e. the effects of the many feuds, or enmities.

- 52-55. Commanded they me to dwell  
In a wood-bower,  
Under an oak-tree,  
In the earth-cave.

56. "Cald is ~~th~~es eorth-séle," *cold is this earth-hall*.—"Cald," we have read in the place of "eald."

60. "Burh-tánas," we have read in the place of "burh-túnas," the idea being that the "tánas," from their number, formed as it were a "burh."

62. "Wic wynna leás," *a dwelling void of joys*.—"Wic," here carrying out the idea of "burh."

64. "Begeat," *has overwhelmed*.

84. "Heard heortan-geþhóht," *a hard thought of the heart!* Mr. Thorpe: "Heard-heartan-geþhóht," *hard-hearted's thought!*

88. "Gedreág," (he) *should endure*.

89. "Sý aet him-sylfum gelang," *be depending on himself*.

91. "Sý," *let him be*.

93. "Mín freónd," the person alluded to in ll. 35-40.

95. "Storme behrímed," *made hoary with the storm*

97. "Waetre beflówen," *drenched with water*.

#### XXIV. DEOR THE SCOP'S COMPLAINT.

From the *Codex Exoniensis*, pp. 377-379.

Nothing is known of this poem except what can be gathered from its contents, from which it appears to be the complaint of one Scóp who had been superseded by another, and who entertained the hope that he would be able to surmount his misfortune, offering unto himself arguments of consolation derived both from public and from private histories. From the manner in which allusion is made to Theódríc and Hermannric, we would infer that it was composed not long after their times.

1, 2. "Weland," the Northern Vulcan.—"Him bé," for "bé him," *in himself*.—"Wraece," *of exile*.

9-11. "In this," says Mr. Thorpe, "probably the older story, it is said that Nithhad merely bound him (Weland) with a thong, while the Edda, magnifying the evil, informs us that he severed the tendons of his knees; 'Svá var gjört, at skornar voro sínar i knès botom (fötum).' This, as tales are wont to gain by transmission, speaks

strongly in favor of the greater antiquity of the Saxon over the Norse version of Weland's mishap."

- 13, 14. That *he* surmounted,  
So this may *I*.

15. "Beadohilde," the Dative.—Beadohilde, whoever she was, was probably well known in the Scóp's day,—both she and her story.

18. "Swá hyre-sylfre thing," *as her own case*.

19. "Géarolice," *certainly, to a certainty*.

23. "Thriste," *confidently*.

24. "Hú ymb þætæt sceolde," *how as to that it should be*.

27. "Maethhilde," *of, or concerning Maethhilde*. But who she was, is not known.

28. "Mange," agreeing with "*we*," l. 27.

35. "Theódric áhte," *Theódric occupied*. Mr. Thorpe says: "Áhte," i. e. *held, possessed, took refuge in*, (during his exile of 32 years). Of Maeringa-burh, and Theodric's stay there during 30 winters, nothing is elsewhere related."

49. "Weán on wénan," *woes in expectation*.

53. "Ofer-eóde," predicated of "*secg manig*."

55. "Sitteth sorh-ceárig," there *sits one worn down with sorrow*.

57. "Sweorceth," it *darkens*.

73. "Dryhtne dýre," *dear unto my lord*.

78. "Heorrenda," says Mr. Thorpe, "is the Hórant celebrated in the poem of Kutrun as the Helt úz Teneland; of whose song it is related that—

‘Dò sich diu naht verendet und ez begunde tagen,  
Horant begunde singen, daz dâ bi in den hagen,  
Gewigen alle vögele von suezzen gesange:  
Die liute die dâ sliefen die lāgen dô niht lange.’

For more relative to this celebrated scald, see Kutrun *passim*, and W. Grimm's *Heldens.*, pp. 325–330."

80. "Land-riht," *denizenship*.

83. "Ofer-eóde," we think is here predicated of "*sorh-ceárig*,"

l. 55. Mr. Thorpe refers it to the Scóp, which destroys the order of the poem



## XXV. THE RUIN—A FRAGMENT.

From the *Codex Exoniensis*, pp. 476–478.

## PROLOGUE.

With regard to this poem, Mr. Thorpe says: "Although, like the fallen burgh which it so vividly and graphically describes, *a ruin*, enough remains to show that, in its entire state, it must have been one of the noblest productions of the Anglo-Saxon muse." The internal evidence, like that of the Scóp's Lament in the "Wanderer," (XXII.), is in favor of its composition before the conversion of the nation to Christianity. Besides, the scene of the "fallen burgh" is not in Britain, but where generations had passed away under the "Eóten," (ll. 11, 12). To the land where the "Eóten" had swayed, it must therefore be referred.

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2. "Wyrda gebræcon," the *Fates have broken it*. See also l. 35.

11, 14. Generations under *the Eóten*  
*The earth-grave possesses;*  
*The mighty workmen,*  
*Passed away, come to naught.*

20. "Ríce," i. e. hostile rule.

21. "Ofstonden," for which "up-stonden" should probably be read, the idea being that its walls remained erect under storms, (under stormum), i. e. the attacks of enemies.

22. Here the MS. has suffered.

23–27. The meaning of these lines is uncertain. For "weall-walan," in l. 25, Mr. Thorpe would read simply, "wealas," which "walan" itself would express, as we find the Gen. plural "walena" from "walan," as "walena unrím," (Anglo-Sax. Chronicle, A. D. 607); in this case, however, employed to denote the Welsh or Britons, but still as foreigners to the Saxons.

33. "Man-," in the place of the Rune of the same name and signification.

36. "Crungon waele wíde," all *perished in wide destruction*.

46. "Teáfor-geápu," *purple arches*.

49. "Hryre," *at its fall*.

61. "Brádan ríces," *of (the) broad realm*.

62. There would seem to be some lines lost here.

66. "Beorhtan bosme," *in (its) bright bosom*.

## XXVI. A FRAGMENT.

From the *Codex Exoniensis*, pp. 473–475.

## PROLOGUE.

This is apparently the remains of a larger poem, or rather the fragment of an episode from one. It commences with the address of a Scóp to an individual to rejoin a friend of his early days, who was in expectation of him, and who had sent by the hands of the minstrel himself a “*beám*” inscribed in Runic characters, either by which he was to be recognised, or perhaps containing the invitation expressed in the manner of the times, and closes, by a transposition that we have made, with the result of the meeting. As a composition, it probably belongs to the period antecedent to the introduction of Christianity and the Roman letters, a period to which some of the best poetry in the language can be referred.

4. “*Sylf gemunde,*” *shouldst thyself remember.*

12. “*An land búgan,*” *one land inhabit.*

19–22.       After thou hast heard  
              On *the* mountain’s brow  
              Sing *the* sad  
              Cuckoo in *the* grove.

34. “*Thín on wénun,*” *in expectation of thee.*—“*On wénun,*” *lit. in hopes.*

41. “*Thæt git,*” we have introduced, (the MS. being here defective), as “*git*” is alliterative and helps to carry out the idea, which is interrupted again in l. 44.

45–57. This we have transposed from the place of what follows, as it is evidently a continuation of the preceding address.

45. “*Gif he thín be-hnige,*” *if he should fail thee.*—“*Be-hnige,*” we have written for “*be-neah.*”

48. “*Gecyrre ic aet-somne,*” *I will return at once.*

49, 50. S, R, EA, W, and M, in the place of the Runes “*sigel,*” “*rād,*” “*ear,*” “*wén,*” and “*man,*” unless the last is intended for the “*daeg.*” Perhaps they denote the name of the Scóp, taken together.

71. “*Theódnes dóhtor,*” *of chieftain’s daughter!*—The same of distinction and happiness in the mind of the Scóp.

## XXVII. ÆTHELSTAN'S VICTORY AT BRUNANBURH.

From Ebeling's *Angelsächsisches Lesebuch*, collated with the text as published in Ellis's *Specimens of Early English Poetry*,<sup>1</sup> with corrections, and a new arrangement according to the alliteration.

## PROLOGUE.

The following notice of the battle, usually termed "the great battle," of Brunanburh, which this ode inscribed in the Saxon Chronicle commemorates, we here introduce, although in another tongue: "Anno gratiae 937 Hybernensium, multarumque insularum rex Analafus paganus, a Scotorum rege Constantino invitatus, ostium Humbri fluminis cum valida classe ingreditur. Cui rex Anglorum Æthelstanus, et frater Eadmundus cum exercitu occurrentes, in loco, qui Brunanburh nuncupatur, a diei principio, usque in vesperam proelio protracto, quinque regulos, et septem duces ex adversariis peremerunt, tantumque sanguinem ibidem fuderunt, quantum in nullo Anglia praelio fustum eatenus audierunt. Reges vero Analafum et Constantinum ad naves fugere compellentes, cum glorioso triumpho ad propria remearunt."<sup>2</sup> The battle began in the night, the Danes having effected a surprise of the Saxon camp, and in the hurry and confusion, Æthelstán is said to have lost his sword, and to have been exposed unarmed in the middle of the combat, until the warlike bishop Odo, who was present on the occasion, furnished him with another. It was to the military abilities and exhortations of Odo that Æthelstán's success must be in a great measure attributed, a service which the king did not fail to acknowledge, as his promotion to the archiepiscopal see of Canterbury, upon a vacancy not long afterwards, clearly testifies.<sup>3</sup>

<sup>1</sup> Both these texts are equally unphilological, but the translation accompanying the latter hardly ever expresses the meaning of the original, while the rendering of some passages is absurd, and even ridiculous. The translation certainly cannot belong to the present day, as it treats the language as a mass of gibberish; nor the notes, which are a disgrace to philology. The whole "specimen," as it stands, spoils a work in other respects commendable.

<sup>2</sup> Mattheus Westmon.—*Flores Historiae*, p. 186. Frankfort, 1601.

<sup>3</sup> The father of Archbishop Odo was one of the Danish chieftains who accompanied Hinguar and Hubba to Britain, in the destructive invasion of A. D. 870, and "with the worst prejudices of those ferocious barbarians," he is said to have disinherited his son because he listened to the Christian preachers, and to have driven him from his home. Odo took refuge among the West-Saxons with one of King Alfred's nobles, who adopted and educated him; and well on this occasion did he reward the protection which Saxon generosity had afforded him.

3. "Beorna beáh-gyfa,"—see XXVIII., l. 19.

6, 7. Life-long glory  
Acquired in battle.

12. "Hamera láfum," with the *legacies of hammers*, i. e. with *swords*. Compare Beowulf, ll. 5653, 5654.

"Hearde heatho-scearda,  
Hamera láfa."  
Hard war-sherds,  
The legacies of hammers.

13. "Eaforan Eádweardes," the *sons of Edward*.—"Eaforan," lit. *heirs*, as inheriting Edward's bravery.—Compare the following line.

14. "Swá him ge-aethel wáes," *as was natural for them*.

17. "With láthra gehwaene," *against each one of their foes*.

25. "Secga sweetum," *under the troops of soldiery*, i. e. under their movement.

26. "Up" to be referred to "glád," l. 29, i. e. *glided up*.

32. "Oth seó aethle gesceaft," *until that noble creation, or object in nature*.

35. "Gárum agéted," *pierced with darts*.

37. "Ofer," *through*.

39. "Wérig, wíges sáed," *weary, satiate of war*.

41. "Andlangne daeg," we may say, the *livelong day*.—Observe here the accordance in case between the Prep. and noun.

42. "Eored cystum," the *host excellently*.

46. "Hindán," *in the rear*, lit. *from behind*.

48. "Myrce ne wyrndon," the *Mercians did not refuse*.

52. "Ofer áer-geblond," *over the purple wave*.—For the term "áer-geblond," applied to the sea, we have seen no satisfactory origin assigned, but it would seem to have arisen among those to whom, from situation on the coast, the deep was the first tinged with the morning rays. See also Gloss. *sub voc.*

53. "On lides bosme," *in the ship's bosom, or hold*.

55. "Faege tó gefeohte," *doomed in the conflict*.

62, 63. Of the countless host  
Of Seamen and Scots.

67. "Tó lides stefne," *to the ship's prow*.

68. "Lítle weorede," *with a small force*.—The Old Ablative.

69. "Creád-cnearr," the *crews of the vessels*.

75. "On his cyththe north," *into his country north*.

82. "He wæs his mæga," *he was of his friends*, ac. "scotad," l. 81.

83. "Beorn bladen-fær," *the fair-haired youth*.

96. "Eil-gubben," governed by "gylpan," l. 88.

95. "Cumbel-gubnistas," *of the conflict, or meeting of banners*,—the idea contained in "heads-weara," l. 95, carried out, as also in the lines which follow.

102. "Thæas-the," *became*.

107. "Droetig-darotha lif," *the leaving of the dread darts*, i. e. those who survived them.

110. "Díðelan secan," *to seek Dublin*. The author quoted from in the Prologue is wrong in making Anlaf king of the "Hybernians," since he was king of those Northmen who were engaged in the expedition against Aethelstan. It was Constantine who was "Hybernianum rex." The people of Ireland, those of the northern part especially, were usually termed *Scots* by the Saxons. Compare Introduction, § 15, Note (E), and King Alfred's Orosius (XII.), "Ibernia thæt we Scot-land hitath," *Ireland, which we call SCOTLAND*.

115. "Wiges hreámige," *exulting in the issue of the war*.

119-129. *They left behind them  
The raven to divide the prey,  
The swallow-coated one,  
And the swart raven,  
Him with the horny beak,  
And the dusk-coated eagle,  
Swift from the rear  
The carrion to devour,  
The greedy war-hawk,  
And that gray beast,  
The wolf lurking in the wood.*

"Aeftan hwatne," in which the idea is, that the eagle was to be seen hurrying from the rear,—rushing with the utmost speed of flight to outstrip the others, and arrive first upon the "wael-stéde."—Compare Judith, ll. 379-394.

133. "Folces," governed by "wael," l. 130.

143. "Wlance wig-smithas," *proud war-smiths*, i. e. the "Engle and Seaxe," l. 139.

XXVIII. THE DEATH OF EADGAR, AND SUCCESSION OF EDWARD.

From Ebeling's *Angelsaechsisches Lesebuch*, with emendations, and a uniform arrangement of the text according to the alliteration.

PROLOGUE.

The following account of the Death of Eadgar and Succession of Edward, we have transcribed from the author in Latin previously quoted from: "Eodem anno (975) flos et decus regum, gloria et honor Anglorum, rex pacificus Eadgarus, cujus largitas et magnificentia totam jam Europam repleverant, anno aetatis suae 32. regni vero 16. ex hac vita transiens, pro regno terreno commutavit aeternum. Cujus corpus Glastoniam delatum est, et ibidem more regio tumultum. Quo defuncto, ut dictum est, de rege eligendo magna inter regni principes dissensio est exorta. Quidam enim filium regis primogenitum Edwardum, quidam vero fratrem suum Aethelredum, de secunda uxore generatum, unanimiter elegerunt. Quam ob causam duo Archiepraesules, Dunstanus Cantuar. et Oswaldus Eboracensis, cum episcopis, abbatibus, et ducibus in unum convenientes, Eadwardum, ut pater ejus moriens dictaverat, elegerunt, electum consecraverunt, et in regem, quibusdam murmurantibus, inunxerunt. Nam noverca ejus Aelfdrihta, filium Aethelredum, vix septennem puerulum, promoveri conabatur, ut potius sub ejus nomine regnare videretur. Sicquo post decessum regis pacifici, regni status perturbatus est, et in execrationem commutatus. Nam principes plurimi et optimates abbates cum monachis de monasteriis, in quibus rex Eadgarus eos locaverat, expulerunt, et clericos, ut prius, loco eorum cum uxoribus induxerunt. Nam unus eorum Aelferius nomine, omnia pene monasteria, quae reverendissimis Aethelwoldus in provincia Merciorum construxerat, magna usus insolentia, subvertit. Sed super his quaestionibus ad beatum Dunstanum delatis, synodum apud Winton. congregavit, et in medio partium conflictu disputationis, imago dominica, quae altercantibus astat in ecclesia, expresse locuta, ita allegatur, quod clericos omnes et eorum fautores confusos reddidit et elingues. Sed adhuc animis exactorum crudelium non sedatis, alia synodus Calnae constituitur, ubi cum in coenaculo, absente rege propter imbecillum aetatem considentibus totius regni senatoribus, magno conflictu hinc inde allegantium res ageretur, et Dunstanum quasi ecclesiae murum multorum jacula conviciorum impeterent, nec vincerent, solarium subito totum, in quod considebant, cum axibus dissolvitur et trabibus, omnibusque in terram truculenter elisis, solus Dunstanus stans super unam, quae

superstes erat, trabem, absque laesione evasit. Caeteri omnes partis adversae, vel exanimati sunt, vel languore perpetuo sunt detenti. Hoc miraculum contulit pacem beato Dunstano et monachis ab impetu clericorum et aliorum, gratia haec, et his similia, operante divina."<sup>1</sup>

- 4, 5. Chose him other light,  
Beauteous and winsome.

So Hrethel the father of Hygelac, in *Beowulf*, is said to have given up the joy of men, and to have chosen God's light, as if death, though coming in the natural order of things, was a voluntary assumption. The beauty of the idea in either case will be observed. The Anglo-Saxons, especially in the heroic monuments of the nation that have come down to us, seem to have avoided the use of the word *death*, as much as possible, usually substituting a periphrasis which implied a mere change of existence, or a passage to other scenes.<sup>2</sup>

25. "Tirfaest haeleth," i. e. Cyneweard, l. 30.

35. "Afyllod," *prostrated*.

43. "Forsawen," *despised*.

72. "Gehwám ig-búendra," *unto each of the island-dwellers*.

#### XXIX. THE WHALE.

From the *Codex Exoniensis*, pp. 360-365.

A moralization of extravagant stories connected with one of the animal creation, a species of poetry that met with great favor in the Middle Ages.

1. "Nú ic fitte gen."—The author had previously written upon a similar subject.

14. "Fastitocalon"—a word of uncertain coinage.

17. "Swylce worie," it, *as it were, roves*.

27. "Tó thám unlande," *unto that false land, lit. unland*.

46. "Raeste geliste," *desirous of rest*.

63. "Deofla wise," *the manner of devils*.

<sup>1</sup> Mattheus Westmon.—*Flores Historiae*, p. 193. Frankfort, 1601.

<sup>2</sup> The Teutons generally, though worshipers of hero-gods and objects in nature, believed in one supreme being, the Creator of all things, whose name has been preserved to this day in all the dialects of the common language. They also believed in a future state of existence, with rewards and punishments according to deserts in the present life. For the latter, compare *Beowulf*, ll. 1166-1172, and ll. 5469-5482.

70. "Wráthe," *support*.

77. "Fláh-feónd gemáh," the *impious archer-fiend*, says Mr. Thorpe, supposing "fláh" to be intended for "flá," or "flaa," *an arrow*; but perhaps we ought to read, "fah-feónd," with reference to the multifarious "wisan," and semblances of the "enemy of mankind," or even "fáh-feónd," *hostile fiend*. For "fah-feónd" compare *Beowulf*, l. 1112.

91. "Góda geasne," *cut off from all blessings*.

98. "Othre gecynde," *another property*.

140. "On unraed," *unto folly*.

163. "Here," says Mr. Thorpe, "a leaf or more is wanting."

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### XXX. RIDDLES.

From the *Codex Exoniensis*, pp. 470-473 and 479-500.

Of these we have selected some of the least obscure from the very large collection which the *Codex Exoniensis* contains. "From their intentional obscurity," says Mr. Wright, "and from the uncommon words with which they abound, many of these riddles are at present altogether unintelligible; but where they can be translated with any certainty, they are by no means devoid either of beauty or interest."<sup>1</sup>

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#### I.

2. "Tyne wæron ealra," *there were ten in all*.

9. "Anra gehwylces," *of each one*. It is doubtful whether "gehwylces" should be governed by "fell," (l. 6), or by "sóles," (l. 8). We have punctuated the text for the former.

11. "Ne side thý sarra," *nor their side the sorer*.

15. "Aweáhte," *awakened into life*.

In this riddle will be recognised either the aurelia of the butterfly, or the cicada.

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#### II.

6. "Gumena gestreóna," *of the treasures*, or we may say, *productions of men*.

8. "Cyrred, thýrred," *turned and dried*.

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<sup>1</sup> *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 79. London, 1862.



16. "Lengeth," and *slights*.  
 19. "Wilna brucath," it *yields to the wishes*.  
 23. "Meldan mælíce," *to talk variously*.

This "wiht" is no other than that "doughty hero," Sir John Barleycorn.

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III.

10. "Aeghwaætheres," *of each one*.

The subject of this riddle is Lot and his two daughters, and their two sons.

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IV.

9. "On hrethre," *in her bosom*.  
 11. "Niothan upweardne," *the lower part upward*.  
 13. "Thaes onfengan," *the receiver's*, says Mr. Thorpe.  
 16. "Fyllan sceolde," (he) *should fill me*, sc. "rúwes nát hwaet," *with I know not what of rough*, l. 17. We will here observe, that from the cognate Frankic was derived the present French expression, "je ne sais quoi,"— the "nát hwaet" of our text.  
 17. "Ræd hwaet ic mæne," *guess what I mean*.

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V.

8. "Dead mid fiscum," *was dead with the fishes*.

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VI.

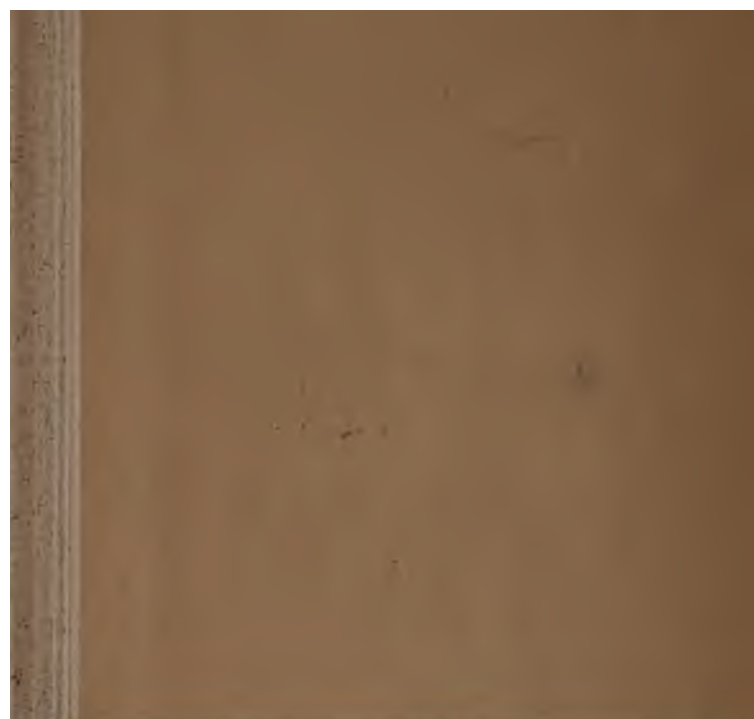
4. "Blace," as it stands, denotes *black*, but perhaps it should have the accent, with the signification of *pale*.  
 6. "Sanges rówe," *rough of song*.  
 12. "Nemnath hý sylfe," *name them yourselves*.

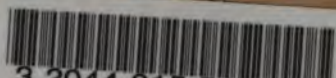
THE END.



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